CONNECTICUT.

The civilized (self-supporting) Indians of Connecticut, counted in the general census, number 228, 107 males and 121 females, and are distributed as follows: Fairfield county, 31; New Haven county, 25; New London county, 105; Windham county, 32; other counties with 17 or less in each, 35.

These Indians are mainly fishermen and laborers; some of them indistinguishable in appearance from other people of like employments.

DELAWARE.

The civilized (self-supporting) Indians of Delaware, counted in the general census, number 4, 3 males and 1 female, and are distributed as follows: Kent county, 1; Newcastle county, 3.

DISTRICT OF COLUMBIA.

The civilized (self-supporting) Indians of the District of Columbia, counted in the general census, number 25, 13 males and 12 females.

These are Indians educated like whites, including college graduates, and some of them are employed in the government departments.

FLORIDA.

The civilized (self-supporting) Indians of Florida, counted in the general census, number 171, 97 males and 74 females, and are distributed as follows: Brevard county, 23; Dade county, 134; other counties with 3 or less in each, 14.

There is a small remnant of the Seminoles, mainly in the swamp regions of Dade county, among whom are counted some persons of more or less negro blood. The Indians live by hunting, fishing, and the cultivation of semitropical vegetables.

The difficulties of penetrating the swamps where they live keep up a great mystery as to these Indians and lead some persons to estimate their number as vastly greater than can be authenticated by any substantial authority.

GEORGIA.

The civilized (self-supporting) Indians of Georgia, counted in the general census, number 68, 36 males and 32 females, and are distributed as follows: Ware county, 14; other counties with 6 or less in each, 54.

The Indians of Georgia are principally of Cherokee descent. The number of persons with some remote trace of Indian blood, but usually known only as whites, is probably much larger than the number recognized in the census. It is to be remembered that these claims of remote Indian ancestry produce discussions and disputes which no enumerator can settle.

IDAHO.

TOTAL INDIAN POPULATION AS OF JUNE 1, 1890. (*a*)

Total	4,223
Reservation Indians, not taxed (not counted in the general census)	4,062
Indians in prisons, not otherwise enumerated	2
Indians off reservations, self-supporting and taxed (counted in the general census)	159

a The self-supporting Indians taxed are included in the general census. The results of the special Indian census, to be added to the general census, are:

Total	4,163
Reservation Indians, not taxed	4,062
Indians in prisons, not otherwise enumerated	2
Other persons with Indians, not otherwise enumerated	99

INDIAN POPULATION OF RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Total		4,062	1,997	2,065	409
Fort Hall agency		1,493	750	743	374
Lemhi agency		432	212	220	35
Nez Perce agency		1,715	829	886	.....
Colville agency		422	206	216	.....
Fort Hall agency:					
Fort Hall reservation	Bannock and Shoshone (*a*)	1,493	750	743	374
Lemhi agency:					
Lemhi reservation	Bannock, Shoshone, and Sheepeater(*b*)	432	212	220	35
Nez Perce agency:					
Lapwai reservation	Nez Perce	1,715	829	886	.....
Colville agency: (*c*)					
Coeur d'Alène reservation	Coeur d'Alène	422	206	216	.....

a The Bannocks number 514 and the Shoshones 979, but are considered as one tribe on account of intermarriage.
b The Bannocks number 75, the Shoshones 249, and the Sheepeaters 108; all these tribes speak the Shoshone language.
c Colville agency, to which this reservation is attached, is in Washington.

The civilized (self-supporting) Indians of Idaho, counted in the general census, number 159, 72 males and 87 females, and are distributed as follows: Bingham county, 23; Boise county, 19; Cassia county, 13; Idaho county, 31; Kootenai county, 19; Nez Perces county, 19; other counties with 11 or less in each, 35.

(Kodaks by B. Donaldson.)

FORT HALL AGENCY, IDAHO.

STANTON G. FISHER, U. S. INDIAN AGENT, AND PARTY, ON FORT HALL RESERVATION, NOVEMBER, 1890.

BANNOCK AND SHOSHONE INDIANS PLAYING "HAND," NOVEMBER, 1890.

The Indians not on reservations form but a small fraction of the Indian population, and they have no characteristics not indicated in the descriptions of other Indians.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN IDAHO.

TRIBES.	Stock.	Reservation.	Agency.
Bannak	Shoshonean	Lemhi	Lemhi.
Bannak (Boise)	Shoshonean	Fort Hall	Fort Hall.
Bannak (Bruneau)	Shoshonean	Fort Hall	Fort Hall.
Coeur d'Alène	Salishan	Cœur d'Alène	Colville, Washington.
Nez Perce	Shahaptian	Lapwai	Nez Perce.
Sheepeater	Shoshonean	Lemhi	Lemhi.
Shoshone	Shoshonean	Lemhi	Lemhi.
Shoshone	Shoshonean	Fort Hall	Fort Hall.

FORT HALL AGENCY.

The first arrival of Indians at the Fort Hall agency under an agent was on April 15, 1869. The report of the agent, August 30, 1869, gives the following statistics of population: Bannocks, 600; Boise Shoshones, 200; Bruneau Shoshones, 100; Western Shoshones, 200; total, 1,100.

The former or aboriginal home of the Bannocks was in this immediate vicinity, the Boise Shoshones were in the western portion of the state, near Boise city, the Bruneau Shoshones in the southwestern corner of the state, and the Western Shoshones came from the country now northern Utah and northeastern Nevada. There are at present no separate bands of Shoshones on this reservation; all are classed as one tribe. The Bannocks proper are an entirely separate tribe with a different language; but after twenty odd years of intermarriage it is almost impossible to distinguish between them. Nearly all Bannocks can speak the Shoshone tongue, while but few Shoshones can speak the Bannock.—STANTON G. FISHER, United States Indian agent.

LEMHI AGENCY.

The Indians at Lemhi agency are Shoshones, Bannocks, and Sheepeaters, but all are now considered as one tribe. They have ranged in eastern Idaho and western Montana since the white man has had any knowledge of them. The Lemhi valley has always been their headquarters, and they have been on the Lemhi reservation since its establishment in 1872. The Shoshones and Sheepeaters are one tribe. The Bannocks are a separate tribe; but the few on the reservation have married and intermarried with the Shoshones. These Indians are on the increase. The Shoshones, or Snakes, are divided into 4 bands: the Western Shoshones, in northern Nevada, on Duck Valley reservation; the Shoshones on Lemhi reservation, known as Tendoy's band; the Shoshones on Fort Hall reservation, Idaho; the Shoshones at Fort Washakie, Wyoming. These are all one tribe.—EGBERT NASHOLDS, United States Indian agent.

NEZ PERCE AGENCY.

The Nez Perces, since becoming reservation Indians, have always been on the Lapwai reservation. This tribe has no mixture of other tribes in it. The reservation is a part of their old running grounds. The Nez Perces occupied this region at the time the reservation extended as far west as Wallawalla, Wash., over 100 miles west of its present boundary line. The reservation is now in the state of Idaho. There are none but Nez Perce Indians on this reservation.

Joseph's band of Nespilems, which is now located on a reservation, the Cœur d'Alène, under charge of Colville agency, Washington, is credited in part as being of the Indians of this reservation. This band is composed of Nez Perce Indians. They were deported to Indian territory at the close of the Nez Perce war in 1877 and located at Ponca agency, and were returned to Idaho and removed to Colville agency in June, 1885.—WARREN D. ROBBINS, United States Indian agent.

CŒUR D'ALÈNE RESERVATION (ATTACHED TO COLVILLE AGENCY, WASHINGTON).

Cœur d'Alène reservation, in northern Idaho, is occupied by the Cœur d'Alène Indians, who have always been in the country about the reservation. They are farmers, entirely self-supporting, wear citizens' dress, and are considered good Indians.

INDIANS IN IDAHO IN 1890.

JOSEPH'S BAND.—Early in the summer of 1877 troubles arose in regard to the occupancy of the Wallowa valley by white settlers, it having been withdrawn in 1875 as a reservation under treaty of 1873, because of the failure of the Indians to permanently occupy it. An Indian belonging to a band of nontreaty Indians under Chief Joseph was killed by some settlers; then the Indians insisted upon the removal of the settlers and the restitution of the

valley to them. Upon the refusal of the government to do this, and after further efforts to compel all the nontreaty Indians to come into the reservation at Lapwai, an outbreak occurred, under the leadership of Joseph, which resulted in a number of pitched battles, with great loss. He was compelled to retreat, the forces under General Howard pursuing him eastwardly across the headwaters of the Snake river and through the Yellowstone national park, where the pursuit was taken up by the forces under General Terry, resulting finally in the capture of Joseph and his band.

On the morning of September 30, 1877, Chief Joseph and his Nez Perces were met and surrounded by Colonel Nelson A. Miles and his command in the valley of Snake creek, northern Montana. On the 4th of October, 1877, they surrendered. The length of this raid, the march of the troops, and the tact displayed by Joseph form one of the most extraordinary chapters in the history of Indian outbreaks. Eighty-seven warriors, 184 squaws, and 147 children surrendered. They were sent under guard to Fort Abraham Lincoln, North Dakota, thence to Fort Leavenworth, and afterward located in the Indian territory, and finally at the Ponca agency, Oakland. In 1885 they returned to Idaho. They were located at Colville agency, where they now reside in peace, and in 1890 numbered 148.

Little, if any, change has taken place in the Indian tribes living within Idaho, except the gathering of them upon reservations.

Cœur d'Alène reservation is under the charge of the Colville agency, Washington.

The country now called Idaho at its discovery by Europeans contained but few Indians except those in the north, the Shahaptin Nez Perces; in the south were a few Shoshones, Bannocks, Snakes, and Utes, all of Shoshonean stock.

FORT HALL AGENCY.

Report of Special Agent H. M. AUSTIN on the Indians of Fort Hall reservation, Fort Hall agency, Oneida county, Idaho, October, 1890.

Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Boisé and Brunau Bannak (Panaiti) and Shoshoni.

The unallotted area of this reservation is 864,270 acres, or 1,350.5 square miles. The outboundaries have been surveyed. It was established, altered, or changed by treaty of July 3, 1868 (15 U. S. Stats., p. 673); executive orders June 14, 1867, and July 30, 1869; agreement with Indians made July 18, 1881, and approved by Congress July 3, 1882 (22 U. S. Stats., p. 148); act of Congress February 23, 1889 (25 U. S. Stats., p. 687).

Indian population 1890: 1,493; Bannocks, 514; Shoshones, 979; practically one people by intermarriage.

FORT HALL RESERVATION.

ORIGIN OF THE SHOSHONES.—The tradition among the We-he-nite-to (knife people or tribe), now known as the Shoshones or Snakes (Togoi), is that they originally came from the far east.

The story of the Shoshones coming from the east is evidently true; a party of Shoshones on meeting the Comanches several years ago while in Washington, D. C., were able to converse with them, many of their words being identical, while others were very similar in sound.

ORIGIN OF THE BANNOCKS.—The language of the Bannocks and that of the Piutes are virtually the same. The two tribes intermingle, as formerly what they termed their countries joined. The Piutes claim that the Bannocks are the descendants of a portion of their tribe, who, headed by an ambitious and rebellious chief, a great many years ago left the main tribe and traveled to the northeast and made a home in the mountains, where they gained a living almost exclusively by hunting the buffalo, elk, deer, bighorn, and antelope. Long ago the Bannocks, before they came in possession of horses, were very expert with bow and arrow. One of their modes of killing large game was to secrete themselves by making an excavation in the loose rocks near the mouth of a narrow canyon or some spring where game frequently passed. This excavation would be about 4 feet in diameter and 3 or 4 feet deep, according to the height of the hunter. Around the rim of this little fort would be placed upright willows, or brush of some kind which corresponded with that in the immediate vicinity, so as not to excite the suspicion of the game, whose trail passed within 15 or 20 feet of the wily native's unobservable shelter. With the wind in his favor he had almost a certainty of killing the first animal that passed the fatal spot. In most cases the large game was shot through the entrails, which, while not killing at once, would make the animal so sick that it would lie down before going far, if not disturbed, to die within 24 hours without getting on its feet again. The Indian would find his game by following the tracks. If the Indian can get a close standing shot he may take the chance of making a heart shot, notwithstanding he knows that there is a two-to-one chance that he will strike a rib, which will stop his light flint-point arrow.

The Bannocks are tall and straight, with a lighter complexion than the Shoshones, and are much more warlike and bloodthirsty. Work with them is an everlasting disgrace, and few except the old and broken down among them can be induced to do any kind of manual labor. They are very averse to schools and civilized pursuits. They regard themselves as the salt of the earth, and with them any one who does not speak the language of the Bannock and imitate his ways is ignorant. They are not very brave in war, but heartless and cruel. They have often been known to kill their aged parents after they became a burden.

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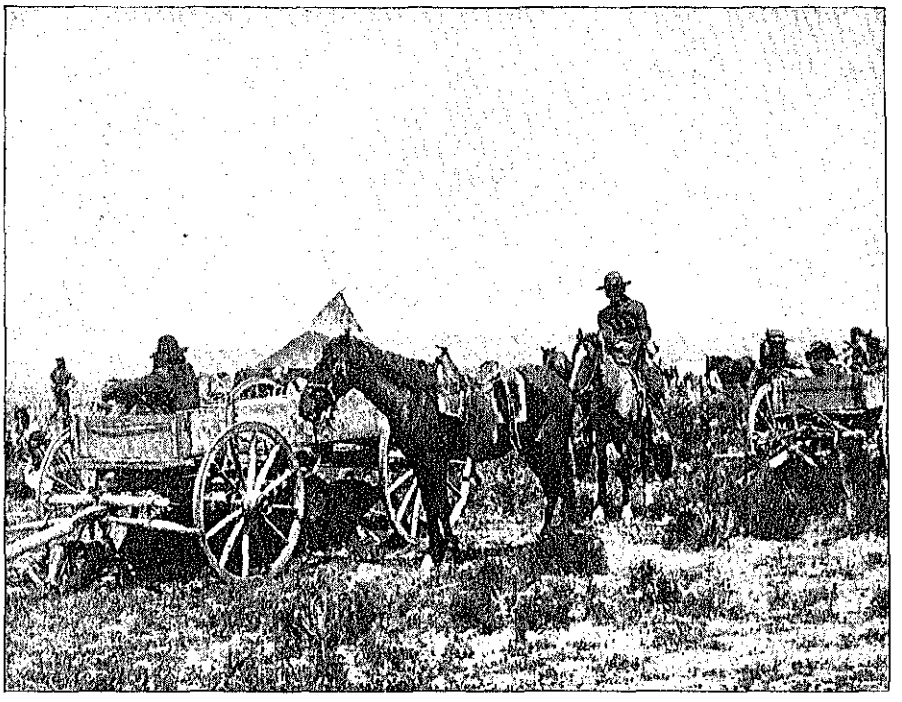
a The statements giving tribes, areas, and laws for agencies are from the report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.



(Eugene Autz, photographer, Ketchum.)

FORT HALL AGENCY, IDAHO.

SHOSHONE FARMERS.

SHOSHONES AND BANNOCKS IN CAMP AT DISTRIBUTION OF SUPPLIES, NEAR FORT HALL.

(Kodaks by B. Donaldson.)

FORT HALL AGENCY, IDAHO.

TWO VIEWS OF BANNOCK GHOST AND MESSIAH DANCERS ON RESERVATION NEAR SNAKE RIVER, NOVEMBER, 1890.

Prior to the advent of the white people the Shoshones lived principally upon fish, roots, seeds, and berries. The fish were mostly salmon, taken with spears from the waters of the Salmon river and its tributaries and the Snake river below Salmon falls. The roots gathered consisted of camas and yamps (pah-se-go and ot-se-go). The camas, which is the larger and more plentiful, has a sickening sweet taste and a blackish appearance inside and out. It is liked by Indians, and will fatten hogs, making very fine flavored meats, but it is not palatable to the white man. The yamp is not larger than the common peanut, pointed at each end. When boiled it has very much the taste of the sweet potato, but it is usually eaten raw, after being dried in the sun; it has a pleasant taste. Haws, chokecherries, wild sunflower seeds, and seeds from different grasses and weeds, as well as grasshoppers and a large species of the cricket, when plentiful, also formed a part of their diet. All descriptions of food were ground together between stones. Sometimes they laid the mixture on hot rocks and at other times it was boiled in willow baskets, which were thoroughly covered inside and out with pine pitch and clay. The boiling was accomplished by placing hot stones (held by bent willows) in the willow vessel.

All manual labor was performed by the female members of the family; the men speared the fish and did the hunting. In taking fish a long slender pole was used, at the end of which was attached a bone about 3 inches long, fastened in the center by a string or thong, and so arranged that in spearing the fish the bone head would turn crosswise in the fish. This was done by holding the bone head in place by means of a loop passed around the upper end of the bone and pole. In penetrating the salmon the loop was driven off from the bone, which, owing to its slanting shape, caused the head to turn crosswise either in the fish or on the opposite side of it. In either case there was no chance of escape. Since the white people came among them they use iron or steel in place of the bone head.

The Shoshones, before they became greatly mixed by intermarriage with the Bannocks, were a low, heavy built race, with small hands and feet, but with very large chests and shoulders. They formerly dressed in furs and skins sewed together with sinews or thread spun by hand from wild hemp (smartweed). A warm and durable blanket was worn, mostly by old women and children, which was made from the fur of rabbits, used as filling, with the handspun wild hemp for warp.

At Fort Bridger, Utah, on July 3, 1868, there was a treaty entered into between the United States and the Shoshone (eastern band) and Bannock tribes, in which they were promised a reservation which was to embrace a reasonable portion of the Port Neuf valley and Kansas prairie, but the facts are that the Indians understood that they were to have the Port Neuf country and Camas prairie. There is not and never has been any place in this section known as Kansas prairie. It is quite evident that those representing the government at this treaty were not familiar with the geographical lay of the country, and supposed that the two sections mentioned were adjacent, when in fact they are separated by more than 100 miles. Be this as it may, this little misunderstanding or blunder was a bone of contention on the part of the Indians who visited Camas prairie about the 1st of June each year, remaining there for a month or more, during which time the squaws gathered and dried a supply of roots for winter use, while the men gambled, raced horses, and traded with the Umatillas, Nez Perces, Piutes, Sheepeaters, and other tribes and bands of Indians that were wont to meet there each season for the same purpose.

As the country became more thickly settled by white people the prairie proved not only an excellent field for stock grazing, but also a fine place for hogs, which would thrive and fatten on the roots that from time immemorial had formed a good part of the Indian's winter food. Bad blood sprang up between the stock and hog men and the Indians, which culminated, in the summer of 1878, in the massacre of the white settlers, the Indians regarding them as intruders. The question of ownership then received an arbitrary settlement by the government in favor of the white people. The soil is now the home of thousands of farmers. The Camas stick has been superseded by the self-binder. This appears to the Indians as a great injustice.

The loss of their root harvest in the west was no greater privation to them than the loss of their meat harvest in the northeast, for after returning from their fields they, at least the Bannocks, only remained long enough at the agency to draw their annuity goods and rest their horses a little; they then went to what they termed the buffalo country along the Yellowstone and Musselshell rivers in Montana, where the buffalo and other large game were found in abundance. They returned in the spring to their reservation with every extra horse loaded down with buffalo robes and dried meat.

Probably one-third of the Indians on this reservation are mixed bloods between Bannocks and Shoshones, and in classifying them the question as to their parents' blood is settled by noting with which band they associate. If they wear plenty of beads, brass trinkets, feathers, and gaudy blankets, and positively refuse to work, they are put down as Bannocks; but if, on the other hand, they take kindly to labor and try to dress and live like the white people they go on the records as Shoshones. On this reservation the latter outnumber the former almost 2 to 1.

These Indians are controlled to a great extent by the medicine men. They use the sweat house to some extent, and it is no doubt beneficial in certain cases. The place selected to build the sweat house is close to some stream or pond of water. It can be constructed in a few minutes, by simply bending a few willows in a half circle, inserting both ends in the ground and covering them with blankets or robes. It is made just high enough to admit its occupant in a sitting position. Water poured on hot stones produces steam and soon starts the perspiration from the bather. After a thorough sweating the bather comes forth naked, and plunges into the cold water. The result

is not always satisfactory. In cases of flesh wounds or painful swellings they sometimes apply poultices made from pulverized roots or leaves of different weeds or herbs, but they rarely give medicine internally. Of late years they consult the agency physician in cases of broken bones, but their call on him for other ailments is usually for the purpose of getting an order for a little rice, sugar, or coffee.

The agency doctor labors under many disadvantages. For instance, he may visit a person in his lodge or shanty, sometimes 10 or more miles from the agency headquarters. He finds his patient lying on the ground, with scarcely any bedding, and with no interpreter at hand it is impossible for them to understand each other. There being no glass or spoon about the place, he may be obliged to give the sick person his doses from an old oyster or tomato can. He can only tell him how often to take the medicine by motions, and points at the relative place of the sun for the time when the dose should be taken. This is but one of the many deplorable predicaments incident to the physician's duties at the agency. The first thing that an enlightened man would suggest would be a hospital near the agency, but this would be an expensive luxury, from the fact that it would require a new hospital quite often. The first death in it would terminate its use as a hospital, for nothing could persuade another Indian to enter it; it would be bad medicine for him to do so. When a death occurs in a lodge or shanty it is promptly burned along with its contents. There are but few exceptions to this rule, even with the most enlightened Indians. An agency gristmill that cost the government several thousand dollars was burned by the Indians some years ago the first night after an Indian boy had been crushed to death in its machinery.

Among the Indians nothing is accounted for by natural causes, and their superstitions are carefully guarded and increased by the medicine men, who are credited with supernatural power. One great belief with them is a coming resurrection of all the dead Indians. Every few years this belief is revived. It is always to take place in the spring or early summer. This past summer was the latest period fixed for this great event. The doctrine is not confined to this reservation alone, but is almost universally believed by all the tribes west of the Rocky mountains.

Free riding on the railroads, a custom of general application, gives the medicine men the advantage of visiting the different reservations. This agency was visited quite recently by representatives from no less than 8 or 9 reservations, some from as far east as the Pine Ridge agency, Dakota, all on the same errand, looking for the messiah. As previously stated, a medicine man may not claim the power to heal the sick. His power may consist in bringing the dead to life, causing the grass to grow in the spring, making high waters just when the snow is melting in the mountains, or making medicine that will bring good luck to himself or friends in stealing horses. Not one of their medicine men has ever favored schools or civilization.

The Bannock and Shoshone Indians' belief in the future life is simply that the braves, those who have taken scalps from an enemy or are successful horse thieves, will go to a land ruled by a big Indian god who will be most gorgeously decorated with beautiful feathers and wear the full robes of a great chief, and, riding a very fast horse, will lead them all in the buffalo chase. Game and fish of all kinds will be in abundance and easily captured. The quiet, honest fellows may possibly be admitted, but will not be allowed to take part in any of the royal sports. They believe they will have their horses in heaven, and usually a horse is killed at the grave for immediate use in the other world. Formerly their squaws shared the same fate.

This reservation was established 21 years ago. Two years later it was assigned to the charge of the Catholics. During the year following the arrival of the Catholics the agency was visited quite often by a French Catholic priest, who christened a great many of the young children and tried to teach the older ones religion and its duties, all of which has long since been forgotten. Since that time there have been occasional sermons preached and interpreted to them by ministers of the several creeds, but they do not take to the white man's doctrine very readily.

The Fort Hall reservation embraces 864,270(*a*) acres of land: one-tenth is wild hay land, two-tenths rocky, mountainous land, upon which grows considerable scrubby pine as well as cedar. The land designated farming land requires irrigation, and nothing can grow without it except wild hay on the low bottom lands along Snake river.

As the land is close to an extensive mining region, crops of all kinds bring a better price than they do in the middle or eastern states.

Gold dust is known to exist in paying quantities on the southwest portion of the reservation along the banks of Snake river. It is known as Snake river "fine dust". Much of the mining ground close to the reservation line has been worked with rockers, using copper plates and quicksilver, the miners making from $2 to $10 per day.

This is a good stock country, and cattle killed for the Indians from the range are nearly as fat as stall-fed cattle. The greatest revenue of these Indians is from the sale of hay. They have this season, with their own teams and machines, put up at least 2,500 tons, which is being sold to stock men at $5 per ton in the stack. The Indians who raise stock sometimes reserve a little hay for their own use, but usually sell it all and then take the chances for their own stock. The result last winter was that they lost at least 20 per cent of their ponies and cattle.

a Report of the Commissioner of Indian Affairs, 1890, page 436.

(Kodak by B. Donaldson.)

FORT HALL AGENCY, IDAHO.

BANNOCK AND SHOSHONE INDIANS AT GHOST OR MESSIAH DANCE, NOVEMBER, 1890.

About 2 years ago the government gave these Indians some 200 head of cattle. All of the Bannocks and some of the Shoshones killed and ate theirs the first winter. Some 40 or 50 head were saved by the most enterprising Indians, and from their natural increase they have now about 400 head. They have altogether about 3,000 head of horses, which are mostly small, weighing from 600 to 900 pounds each.

About one-fourth of the Indians on this reservation are prosperous. Unassisted they have built quite comfortable log cabins, stables, corrals, and fences. They dress like white men, and try to imitate their ways, and send their children to school. They are strictly honest, and always get credit at the trader's store. There is another class, say about one-fourth, that do moderately well. They have not quite force or energy enough to make a success of life. They mean to be honest, but will buy on credit with little prospect of money with which to pay their debts, but when they fail to pay their debts it does not worry them much. They seem whimsical and improvident to a white man. Another one-fourth are what may be termed worthless. They hang around the towns and beg what they eat, while their women do some scrubbing and washing for the whites, and some of the older men saw wood and do chores for cold bits when they are hungry, and wear cast-off clothes. They beg all they can from the agent and never look a day ahead, except to be always on hand on issue days, ready to catch up all the entrails, heads, feet, and offal from the slaughtered beeves. The other and last one-fourth are gamblers and thieves. They will not work. They are mostly young bloods from 16 to 30 years of age, Bannock dudes in dress, and are shrewd gamblers in their way, ever ready to steal a horse or anything else of value, and are ready to kill a white man if they think they will not be detected. They believe it elevating to get drunk occasionally, and claim to be warriors and threaten to go on the warpath when pressed by hunger. They will go from one lodge to another begging or demanding food until some old woman, either through fear or kindheartedness, will feed them. They are constantly running after young girls or some other man's squaw. They land in the agency jail quite often, and are ready to repeat their lawlessness again as soon as they are at liberty.

It is impossible to state with any degree of accuracy whether they are increasing or decreasing in number. The present agent, who has lived a great portion of his life at or near this agency, is of opinion that during the 21 years past there has been a slight increase among the Shoshones, more particularly with the farming class. He believes that the Bannocks, the wild classes, are on the decrease, which is due to the fact that, being very loose in their morals, they have contracted more venereal disease than the Shoshones, or farmers, and hereditary syphilis in many cases is killing off their children.

There are quite a number of young men and women who attended school here 10 or 15 years ago. What little they learned then has been forgotten, and some of them are now found among the most degraded and worthless. Girls that were taught to read and write fairly well are now around each with a papoose on her back, and it is doubtful whether they have looked inside a book or written a line since leaving school. In some particulars the Indian children are as quick to learn as white children. Writing and geography has the greatest attraction for them. They also learn music very readily, but not mathematics.

The Indians of this agency had placed to their credit last July $6,000, which was the second installment of money under the treaty entered into with the United States in 1880 (ratified in 1888) by which they relinquished their right to some 350,000 acres of the southern portion of their reservation. This treaty gives them $6,000 a year for 20 years. They also made a treaty in 1887 granting for the Pocatello town site some 3 sections of land.

The Fort Hall reservation is in fine condition.

LEMHI AGENCY.

Report of Special Agent H. M. AUSTIN on the Indians of Lemhi reservation, Lemhi agency, Lemhi county, Idaho, October, 1890.
Names of Indian tribes or parts of tribes occupying said reservation: (*a*) Bannak (Panaiti) Sheepeater, and Shoshoni.
The unallotted area of this reservation is 64,000 acres, or 100 square miles. The outboundaries have been surveyed. It was established, altered, or changed by unratified treaty of September 24, 1868, and executive order, February 12, 1875.
Indian population 1890; 432; Bannocks, 75; Shoshones, 249; Sheepeaters, 108.

LEMHI RESERVATION.

The Indians at this reservation are the same, with the same history, customs, and habits, as are to be found at Fort Hall among the Shoshones and Bannocks. They have intermarried and associated together so long that they are virtually one tribe.

The school at this agency has only been running some 7 or 8 months. The children learn quite readily. Most of the pupils can read, write, spell, add, subtract, and a few can multiply.

The minds of the Indian children here can be cultivated and developed readily. Many of them are fluent talkers, can make themselves well understood, and have a very good knowledge of things in general. There are some that want to go along in their old ways. As at Fort Hall, some of the heads of families are very much opposed to sending their children to school. They say they do not want them to learn the ways of the white men. They think their ways the best. In the school some learn to sing ballads, and most of the children can sing sacred

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

tunes. Both old and young possess in a marked degree the faculty of imitation. Their deity is the Great Spirit, or their Great Father, as they term it. They have faith in future punishment and a happy hunting ground. They believe that bad Indians in their travels from this land to the happy hunting ground have to climb steep, rugged mountains, over sharp gravel and rocks that tear and cut their feet, cross deep, wide rivers difficult to get over, also swamps and marshes. On this journey they do not find any food to eat, and nearly starve. Finally they see the promised land, but after they come in sight of it it takes them days to reach it. So after serious trials and tribulations they get to the happy hunting ground and become part of God's chosen people. On the other hand, when the good Indian dies, when the spirit leaves the body, he immediately mounts a fine horse, takes his gun and ammunition, and travels through a beautiful country with an abundance of game of all kinds on either side of the trail. His journey is one of pleasure. The happy hunting ground is a beautiful place or country where the buffalo, elk, deer, and antelope are so plentiful and tame that the Indian can sit in his lodge, raise the flap, and shoot such game as he wants. His squaw will then bring it in.

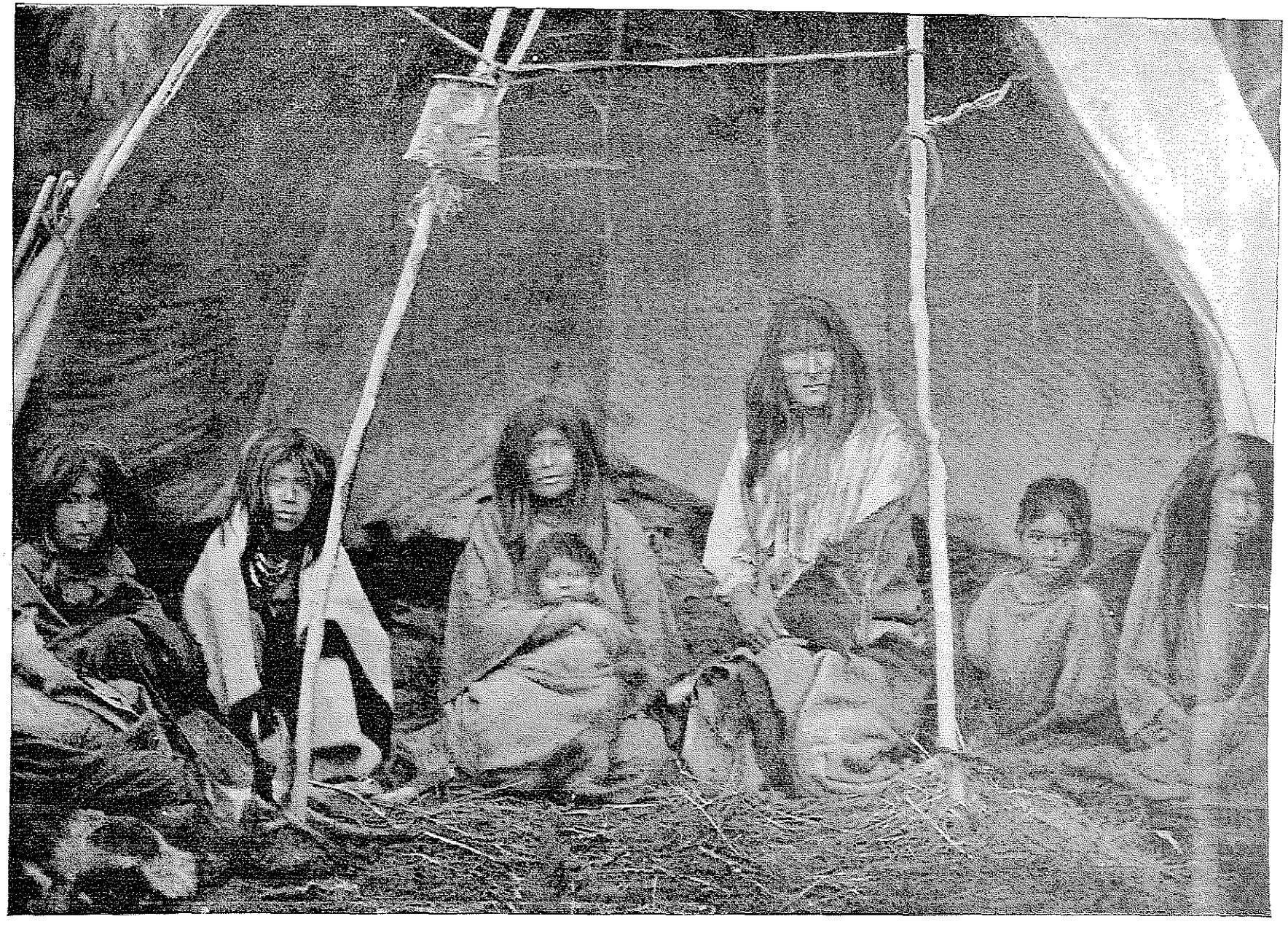
These Indians are reasonably healthy. The males compare in size with the white man. They are generally straight and erect, their height ranging from 5 feet 8 to 6 feet 2 inches. They weigh from 140 to 200 pounds, and are well developed. They are never known to be bald. Their hair is thick, black, and straight. Their teeth are perfect, and they rarely have the toothache. They have keen black eyes, and the sight is not impaired until they are very old, although they have eye troubles on account of syphilitic poison in the system, which has caused a few to become nearly blind. In build the females are rather short and heavy, nature having provided them with great strength and endurance. They have to perform all the manual labor and drudgery about the camp. The male is too dignified to turn his hand to anything like work, therefore the squaw is generally the most healthy and hardy. They do not bear many children; generally 3 to 4 are born to them from 2.5 to 3 years apart. The children are always lashed on the squaw's back until they are old enough to walk, and are usually healthy, except when there is an epidemic among them, such as scarlet fever, whooping cough, and measles, which are generally fatal.

The household management of these Indians is slovenly, one might say filthy. Most of them live in lodges made of skins or cloth. They often bake their bread in the coals or ashes, and when in a hurry for their meat they throw a piece on the coals, let it cook a little, and eat it. They have no regular meals, but eat when hungry. There are a few exceptions to the living in lodges. Some of the Indians on this reservation reside in small houses that they have built with the assistance of the agency carpenter, there being 13 of these with a family in each. They live in them in winter, but when summer comes they move into the lodge, as they say the lodge is much cooler. As fast as the Indians build houses the government furnishes them with cooking stoves, which they use. The houses are built of pine logs that they get from the mountains, and are quite comfortable. If one of a family dies in the house they leave the place, and either burn the house or tear it down and move it to another place and rebuild it. When an Indian died the custom, until the agent put a stop to it, was to burn the lodge and its contents and kill horses over the grave. They would do it yet if not watched by the agent. It is very hard to get them to abandon these superstitions.

The male costume is a shirt, breechcloth, leggings, and a blanket of fancy colors. Their heads are decorated with feathers, and they wear strings of beads and shells around their necks. The hair is generally braided on the sides of the head, with the back hair hanging down the back and over the shoulders. They paint their faces different colors and with great care, so as to make them look as hideous as possible. Most of them are good horsemen, and look well when mounted. Many of them are rather good looking; some are of a jolly disposition, and others look sullen or grim. Nearly every one has his glass to use in making his toilet. The females or squaws, to some extent, wear dresses of calico, using from 4 to 5 yards in a dress. They also wear leggings and moccasins, with a shawl or blanket. They wear their hair long. A few of them part and braid the hair, but the majority wear it loose, hanging down over their faces and backs. The squaws do not wear as much jewelry as the men. They are not very bold, rather modest or timid, and speak in very low tones.

Their progress in civilization has been slow, but of late years their advancement has been encouraging. There are about 40 little farms on this reservation, and some are worked with quite good results. Some are engaged in raising stock, horses principally, and others still stick to their fishing and hunting. Some begin to see the advantages of education and industrial training. They see that what little grain they raise is quite a help to them, and find a ready market for all they can raise. They are apt, and soon learn how to hold the plow, to cradle grain, and to mow grass with the scythe. They take care of hay and straw and other farm products. There are quite a number of the farmers wearing citizens' clothes, which change their appearance very much; but when they want to dress up they put on the blanket and paint.

The male Indian when about his camp is lazy and indolent, as the squaw does all the camp work. He does the hunting; but since the government is teaching these Indians to farm they are becoming more industrious. Quite a number on this reservation have abandoned their Indian habits to a great extent and only take a fall hunt. The rest of the time they work on their little farms, cultivating the land, building fences, sheds, and houses, and doing general farm work. Those who are engaged in farming pursuits are the older men. The young men like to ride fast horses, run horse races, gamble, and do anything but work.



(W. H. Jackson, photographer.)

LEMHI AGENCY, IDAHO.

SHEEPEATER BANNOCK INDIAN FAMILY IN SUMMER TEPEE.

The squaw has all kinds of work to do. She cooks, makes clothes, moccasins, gloves, packs the horses, takes down the lodge when they move and puts it up when they camp, and gathers the wood for fires. She tans the skins, such as deer, antelope, elk, moose, bear, and beaver. This is all done by hand with soap and the brains of the animals. They all like to dance, old and young, male and female. The war, sun, and scalp dances are strictly prohibited by the government, and all dancing is fast being broken up by the agents; still some simple, innocent dances are permitted. In these dances they usually build two great fires, then join hands, form a circle, a hundred together, and swing, chant, and dance around the fire until all are tired out.

These Indians as a rule are inveterate gamblers. They will gamble away their money, their property, and their clothes, almost to the last shirt. Their wealth consists chiefly of horses. The tribe owns about 3,000, which are valued at about $15 per head. They have but few cattle. The fishermen and hunters own horses, guns, fishing tackle, and lodges. The farmers own farms and farming implements. The implements, clothing, bedding, and a greater portion of their subsistence is furnished by the government. Most of them always have a little money, and some work for white men for wages. The police get their salary from the government. Some haul the government supplies from the railroad station, 70 miles distant, for which the government pays them; others make money by selling furs and skins of different kinds.

They are surely decreasing in numbers. They now number 432; a few years ago they numbered from 700 to 800.

The reservation is located in Lemhi county, Idaho, about the middle of the Lemhi valley, which is 10 miles wide and about 21 miles long. It is a fair grazing country, and has about 5,000 acres of tillable land, with an abundance of good water for all purposes. The water courses run near the farming lands, and with ditches could be utilized for the irrigation of all the valley lands. All the land is arid, and irrigation is necessary for the production of crops.

There is a quartz mine on the reservation, but its extent has not been determined, as the government does not allow any prospecting. It also has an abundance of timber of fir, pine, spruce, and mountain cedar on the mountain slopes and sides. The indigenous grasses get moisture from the melting snow in the spring. There is occasionally a little rain in the spring, but after the 1st of June it is continually dry until snow falls again in the autumn.

The Lemhi agency is located about 1 mile from the south line of the reservation, midway from the ends. It is beautifully situated on Hayden creek, a tributary of the Lemhi river, which makes its confluence about one-third of a mile from the agency.

The agency buildings are as follows: the office, the agent's and physician's houses, the girls' dormitory, the day school, and a barn and ice house. They are all frame buildings. The carpenter shop, blacksmith shop, storehouse, laundry, clerk's house, and boarding-school buildings are built of logs. The implement building is of slabs. The value of these buildings is about $6,000, although they cost much more.

In the past the buildings were in a bad condition, but the present agent has repaired and repainted them, so they look clean and are comfortable. Hayden creek flows within a few steps of the agency building and affords an abundance of clear, pure, cool water for the school, the agency, and for other purposes.

As stated before, these Indians are a mixed tribe (it is impossible to separate them), consisting of Shoshones, Bannocks, and Sheepeaters, and have married and intermarried for generations. Their head chief is Tendoy, who has always been friendly toward the whites. He is 56 years of age, has great influence over his tribe, and is a full-blooded Shoshone.

NEZ PERCE AGENCY.

Report of Special Agent HENRY HETH on the Indians of Lapwai reservation, Nez Perce agency, Idaho county, Idaho, October, 1890.
Name of Indian tribe occupying said reservation: (a) Nez Perce.
The unallotted area of this reservation is 746,651 acres, or 1,167 square miles. The outboundaries have been surveyed and some land subdivided.
It was established by treaty of June 9, 1863, 14 U. S. Stats., p. 647.
Indian population 1890: 1,715.

LAPWAI RESERVATION.

The Nez Perce agency is located at the mouth of Lapwai creek where it empties into the Clearwater, 10 miles from Luonton. Further on the Clearwater empties into Snake river.

The census of these Indians shows a population of 1,715.

Most of the Nez Perces belong to the Presbyterian church, and, owing measurably to the efforts of two pious missionaries, they have made considerable progress in religion. There are said to be about 100 Catholics among the Nez Perces. There are 4 churches on this reservation, 3 Presbyterian and 1 Catholic, and the Indians are very attentive to their church duties. These Indians are self-sustaining; still, issues of agricultural implements and wagons to a limited number are annually made by the government. They subsist by farming and raising cattle.

a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

Their lands are now being allotted to them. The reservation contains 746,651 acres. The number of acres under cultivation is estimated to be 6,000; under fence, estimated, 10,000. The fences are indifferently constructed. Some of the Nez Perces are good farmers, and several own large herds of cattle and horses. The intruding whites hold as many cattle on this reservation as the Indians, and possibly a larger number. The grass is all eaten off by the cattle of the whites by winter, the Indians losing much of their stock by starvation. The only remedy for this state of affairs is to station a detachment of United States cavalry on the reservation in the early spring drive off the cattle of the whites, and should they permit them to return or bring them back, impound the cattle and make the offenders pay a fine.

The present value of the government buildings is estimated at $24,000, which includes the estimated value of 2 mills, one a steam gristmill and the other a grist and saw mill; also a school and boarding house, which probably cost $10,000. Two-thirds of the Nez Perces live in houses and one-third in tepees. Their houses are generally indifferent and not clean. About two-thirds dress as whites, the rest partly like the whites. The morals of the christian Nez Perces are tolerably good, of the pagan Nez Perces bad.

A court of Indian judges settles their disputes and punishes offenses. In common with all Indians, they are much addicted to gambling, and there is more or less drunkenness among them.

There are 6 white employés at this agency, at a cost of $5,680, and 8 Indian employés, at $1,980, making a total cost to the government of $7,660 per annum for salaries and compensation. This does not include the cost of maintaining the Indian industrial and training school, a bonded school, located 4 miles from the agency.

NEZ PERCE SCHOOL AT FORT LAPWAI.—This school is located at old Fort Lapwai, which was abandoned by the military and turned over to the Indian department for school purposes. It is a government industrial and training school. In its management it is separated entirely from the agency. The average attendance during the fiscal year ended June 30, 1890, was 99; males 56, females 43. There are 10 buildings, with a capacity for 150 children. Six hundred and forty acres of the old military reservation are now a part of the school grounds. There are 87 acres of this under cultivation. The school is well supplied with vegetables from the school garden, cultivated by the boys under the direction of the industrial teacher. The usual diet of the children is beef and vegetables. There were 3 deaths among the pupils during the past year. The locality is considered very healthy, and the small death rate would indicate it. This school October 18, 1890, had only 35 pupils. The Indians were still in the mountains hunting and collecting berries and roots. When the snow falls they are driven to their homes, and then the children are sent to school. Carpenter, blacksmith, and shoemaker shops are to be built. The boys will be taught these trades and farm work. The girls are now taught sewing, washing, cooking, and general housework, in addition to a fairly good English education.

COLVILLE AGENCY.(a)

Report of Special Agent HENRY HETH on the Indians of Cœur d'Alène reservation, Kootenai county, Idaho (under jurisdiction of Colville agency, Washington), October, 1890.

Names of Indian tribes or parts of tribes occupying said reservation:(b) Cœur d'Alène, Kutenay, Pend d'Oreille, and Spokane.

The unallotted area of this reservation is 598,500 acres, or 935 square miles. The outboundaries have been surveyed and some land subdivided. It was established, altered, or changed by executive orders, June 14, 1867, and November 8, 1873.

Indian population 1890: 422.

CŒUR D'ALÈNE RESERVATION.

The Cœur d'Alène reservation is in Idaho, and consists of 598,500 acres. The agency is at Colville, Washington. The number of Indians by the special census just taken is 422, males 206, females 216; number of children of school age, 54; number of mixed bloods, 39. Number of white employés, 2; salaries amounting to $2,100. No Indians employed. Deaths during the year, 28; births, 29. Their religion is Catholic. They have one church on the reservation. These Indians generally attend church, and are self-sustaining; the only issues made by the government are garden seeds. They nearly all live in frame houses, which are painted and tolerably well furnished, and generally they dress like the whites. The number of acres under cultivation is 7,500; under fence, 20,000. Number who can speak English, 39. The morals of these Indians are fairly good.

PRODUCTS FOR 1890.

Wheat	bushels	7,000	Melons	number	2,000
Oats	do	70,000	Pumpkins	do	300
Corn	do	100	Hay	tons	1,400
Potatoes	do	1,000	Horses	number	1,200
Turnips	do	500	Mules	do	2
Onions	do	100	Cattle	do	400
Beans	do	10	Swine	do	400
Other vegetables	do	10	Fowls	do	500

a Colville agency, in Washington, is mentioned here, as the Cœur d'Alène reservation, Idaho, is attached to it.

b The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434-445. The population is the result of the census.

(C. M. Bell, photographer, Washington, D. C.)

1889.

IDAHO.

TOMASKET, NEZ PERCE CHIEF.

CŒUR D'ALÈNE SCHOOL.—This school is situated on the Cœur d'Alène reservation, 8 miles from the town of Farmington, and on the railroad from Spokane Falls to Huntington. It is under the auspices of the Catholic church, and is a contract school. The buildings were erected at the expense of the Catholic church. Their cost, including stables and outhouses, was $30,000, which is about the present value. The capacity of the school is 225, with separate apartments for the boys and girls. The pupils are from the Cœur d'Alène, Nez Perce, and Umatilla reservations. The trades taught the boys are shoemaking and carpentering. There are 640 acres of fertile land belonging to the school, and all necessary supplies are raised in the greatest abundance. Ten thousand bushels of grain, 2,000 bushels of potatoes, and all the vegetables used by the pupils were raised during the past year. The diet of the pupils is meat three times a day, except Fridays, and all the vegetables, milk, and fruit they want. All the boys are taught to labor on the farm and in the garden. The girls are taught sewing, washing, cooking, and general housework. The school was not full October 21, but the children were coming in. Order, neatness, and care prevail. The average number of children attending the school during the fiscal year ended June 30, 1890, was about 85.

ILLINOIS.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	98
Indian in prison not otherwise enumerated	1
Indians self-supporting and taxed (counted in the general census)	97

The self-supporting Indians of Illinois number 97, 46 males and 51 females, and are distributed as follows: in Cook county, 20; other counties, 11 or less in each, 77.

INDIANA.

The civilized (self-supporting) Indians of Indiana, counted in the general census, number 343, 163 males and 180 females, and are distributed as follows: Allen county, 26; Grant county, 48; Miami county, 97; Wabash county, 94; other counties, 10 or less in each, 78.

Of the people counted as Indians there are probably more descendants of the Miamis than of any other tribe.

There is a school for Indians at Wabash with an average attendance of about 75, and a school at Rensselaer with an average attendance of about 40.

INDIAN TERRITORY.

INDIAN POPULATION AS OF JUNE 1, 1890.

Total	51,279
Indians on reservations—Quapaw agency	1,224
Indians of The Five Civilized Tribes	50,055

No part of the population of Indian territory was counted in the general census.

The total population of the territory, Indians and persons of other races with them, all of whom were enumerated in the special Indian census, is as follows:

DIVISIONS.	Total.	Male.	Female.
Total	180,182	90,580	89,596
Quapaw agency	1,231	631	650
The Five Civilized Tribes	178,097	95,373	82,724
Military reservations (partly estimated)	804	582	222

Indian territory has no territorial organization under the laws of the United States.

It was not embraced in the plan of the general census as a part of the constitutional population, but its population was taken by a special census primarily organized to obtain the enumeration of Indians. It was found that those of other races have gone into the territory till they greatly outnumber the Indians.

There are now 2 white men to each Indian in the territory. These can obtain no land by purchase. They are mere campers, intruders, or licensed locators for a limited term, and their number increases each year.

The social, moral, and vital conditions of Indian territory are the least known of those in any portion of the United States. Surrounded by states whose intelligence and cultivation are notable, it is almost an unknown land.

The following table gives further details as to population. In the column "Other persons with Indians" are included whites, colored, and a few Chinese, for details of which see the titles The Five Civilized Tribes and Quapaw agency. The 804 (partly estimated) on military reservations include soldiers and others, but it was impracticable to discriminate white and colored.

POPULATION OF INDIAN TERRITORY, BY RESERVATIONS, AND BY RACE AND SEX: 1890.

RESERVATIONS.	AGGREGATE.			INDIANS.			OTHER PERSONS WITH INDIANS.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
The Territory	180,182	90,580	89,596	51,279	26,967	24,312	128,903	69,619	59,284
The Five Civilized Tribes	178,097	95,373	82,724	50,055	26,970	23,085	128,042	69,003	59,039
Quapaw agency	1,231	631	650	1,224	597	627	57	34	23
Military reservations (a)	804	582	222	.....	.....	.....	804	582	222
Fort Gibson	167	121	46	.....	.....	.....	167	121	46
Fort Supply	637	461	176	.....	.....	.....	637	461	176

a Partly estimated.

AREA OF INDIAN TERRITORY: 1890.

The area of Indian territory was greatly reduced by the act of May 2, 1890, organizing the territory of Oklahoma. Indian territory now consists of the lands of The Five Civilized Tribes or nations, viz, the Cherokees, Chickasaws, Choctaws, Creeks, Seminoles, and the area embraced in the reservations of the Quapaw agency.

All the remaining lands of the original Indian territory, as constituted under the act of June 30, 1834, and subsequent laws, are now in the state of Kansas and Oklahoma territory.

According to the Report of the Commissioner of Indian Affairs for the year ending June 30, 1890, the area of the land holdings of the Indians of the Indian territory is 40,479½ square miles, or 25,906,862 acres, of which 40,147¼ square miles, or 25,694,564 (*a*) acres, belong to The Five Civilized Tribes and 332¼ square miles, or 212,298 acres, to the reservations connected with the Quapaw agency, including 43,450 acres allotted to the Peorias. The details as to the quantity for each tribe and the authority under which the land is held are given under each agency.

AREA OF THE LAND HOLDINGS OF THE INDIANS OF THE INDIAN TERRITORY: 1890. (*b*)

AGENCIES.	AREA.	
	Acres.	Square miles. (*c*)
Total	25,906,862	40,479.50
Union (The Five Civilized Tribes)	25,694,564	40,147.25
Quapaw	d212,298	332.25

a Included in the total for the five tribes are 9,232½ square miles or 5,908,781 acres of unoccupied lands (Cherokee outlet) belonging to the Cherokees.
b Arranged from the Report of the Commissioner of Indian Affairs, 1890, pages 436–437.
c Approximate.
d See page 83, of the Report of the Commissioner of Indian Affairs, 1890.

TRIBE, STOCK, AND LOCATION OF THE INDIANS IN INDIAN TERRITORY.

TRIBES.	Stock.	Reservation.	Agency.
Cherokee (Western)	Iroquoian	Cherokee	Union.
Chickasaw	Muskhogean	Chickasaw	Union.
Choctaw	Muskhogean	Choctaw	Union.
Creek	Muskhogean	Creek	Union.
Euchee	Uchean	Creek	Union.
Delaware	Algonkian	Creek	Union.
Kaskaskia	Algonkian	Peoria	Quapaw.
Miami	Algonkian	Peoria	Quapaw.
Modok	Lutuamian	Modok (Modoc)	Quapaw.
Ottawa	Algonkian	Ottawa	Quapaw.
Peoria	Algonkian	Peoria	Quapaw.
Plankashaw	Algonkian	Peoria	Quapaw.
Quapaw	Siouan	Quapaw and Osage	Quapaw.
Seminole	Muskhogean	Seminole	Union.
Seneca	Iroquoian	Seneca and Cayuga	Quapaw.
Shawnee (Eastern)	Algonkian	Shawnee	Quapaw.
Shawnee	Algonkian	With Cherokees	Union.
Wea	Algonkian	Peoria	Quapaw.
Wyandot (Wendot)	Iroquoian	Wyandotte	Quapaw.

THE INDIANS IN INDIAN TERRITORY.

The various tribes of Quapaw agency, especially the Modocs, Peorias, and Ottawas, are the remnants of once formidable or large bands or tribes of Indians.

The Modocs are from Oregon and northern California. They are from Lutuamian stock, and came from Klamath agency, Oregon. After the Modoc war in northern California in 1873 the United States in 1875 removed the Modocs from the Lava bed country to their present location in Indian territory, the lands having been purchased for them from the Eastern Shawnees by treaty of June 23, 1874. They receive $4,000 per year from the United States in aid of their civilization.

The Senecas and Cayugas are Iroquoians, and part of the Senecas and Cayugas of the Six Nations of New York who went to Ohio in 1839 or 1840, and thence to Quapaw agency in 1867. (See Wisconsin and New York.) The Cayugas and Senecas are so merged by marriage that they are now practically one tribe. These Indians are civilized. With the Senecas and Cayugas on their reservation are a number of members of various tribes. There are some Tuscarora, Oneida, and St. Regis (Mohawks) Indians, and one or two Stockbridges on the Quapaw reservation.

The Quapaws, of Siouan or Dakota stock, were called by the Algonkins Alkansas, or Arkansas. They pushed south and settled on the Ohio, but were driven after a time by the Illinois down that river and to the region now called Arkansas, the river and state being named after them; then to the west of the Mississippi river about 150 miles, and between the Arkansas river on the north and the Red river on the south. In 1810 they made a treaty with the United States, relinquishing their claim to the above lands, and, merging with the Caddoes, went to a reservation on the north of Red river. Here they were affected with miasma and became dissatisfied with the location. In 1829 another treaty was made with the United States. In 1833 they made another treaty with the United States, ratified in 1834, agreeing to move to a tract of land of 150 sections, on which they now live at Quapaw agency. There is one full-blood Quapaw, a woman, now (1890) living.

The Wyandottes are of Iroquoian stock, and originally roamed in Michigan and Ohio. They went to Kansas in 1832, and thence from Wyandotte county to Quapaw agency in 1867. The Wyandottes occupied, when discovered, the lands along the Great Miami, Mad, and Scioto rivers, and the upper waters of the Maumee in Ohio and into Michigan. They were allies and friends of the Shawnees in their wars with the white people. The early frontier history of Indiana, Ohio, and western Pennsylvania is filled with accounts of the bravery and war deeds of the Wyandottes. They left Ohio for the west with the Shawnees. There is not one pure-blood Wyandotte now living at this agency.

The Ottawas (Algonkian), when first discovered by the French explorers, were residing on the northwest shore of the peninsula of Michigan. After the defeat of the Hurons in 1649 they fled before the Iroquois beyond the Mississippi, but were soon compelled to retrace their steps by the Dakotas, and finally settled at Mackinaw, where they joined the French in their contest for Canada. At its close, Pontiac, head chief of the Detroit Ottawas, organized a great conspiracy for the destruction of the English. During the Revolutionary war they were with the English, and also in the war of 1812. After the war of 1812 a long series of treaties followed, and in 1833 those in Michigan ceded their lands and removed south of the Missouri river. In 1836 those in Ohio sold their lands and removed to the Indian country, now Johnson county, Kansas, and prospered, becoming citizens of the United States in 1867. In 1870 they moved to a new reservation of 25,000 acres near the Shawnees at Quapaw agency, where they are now. A large number of Ottawas are now living on the shore of Lake Superior, so intermarried and confederated with the Chippewas that it is impossible to make any distinction between them, the two combined numbering about 5,500. They are civilized, being lumbermen, fishermen, and laborers, and many are on allotted lands. In Canada there are about 1,000 more, all self-supporting. There are but three full-blood Ottawas at the Quapaw agency. The Ohio Ottawas are known as the Blanchards Fork and Roche de Bœuf Ottawas.

The Peorias (Algonkian) once occupied lands now in the state of Illinois. In 1832, along with the Kaskaskias, Piankishaws, and Weas, under treaty, they removed to lands near Fort Leavenworth, Kansas, which became known as Miami county, and in 1867, the remnants of all these tribes removed to their present location at this agency.

The Kaskaskias (Algonkian) were originally on lands in upper Illinois.

The Piankishaws were of Algonkian stock. They originally roamed over lands in the states of Illinois and Indiana. The tribe is extinct, being merged with the Peorias, Kaskaskias, and Weas.

The Weas (Algonkian) were formerly located on land in the state of Indiana. The Weas as a tribe are extinct. They are confederated with the Peorias.

The Peorias, Kaskaskias, Weas, and Piankishaws are all civilized, and are known as the confederated tribes. There are now no pure bloods among them.

The Miamis are Algonkian. They came to the Quapaw agency from Johnson county, Kansas, in 1874–1875. They were located in Kansas after 1832, coming from Indiana, their old roaming ground, where a large number of them remained and were merged into the citizenship of that state. They are all civilized.

The Eastern Shawnees are Algonkian, coming to this agency in 1855 from Johnson county, Kansas. They went to Kansas in 1833. These Indians are civilized. There are several pure-blood Shawnees among them, and several from 90 to 100 years of age.

QUAPAW AGENCY.

Names of Indian tribes or parts of tribes occupying the reservations: (*a*) Eastern Shawnee, Miami, Modoc, Ottawa, Peoria, Kaskaskia, Piankaskaw and Wea, Kwapaw, Seneca, and Wyandotte.

The reservations and unallotted areas are:

Eastern Shawnee: 13,048 acres, or 20.50 square miles; established, altered, or changed by treaties of July 20, 1831, 7 U. S. Stats., p. 351; of December 29, 1832, 7 U. S. Stats., p. 411; of February 23, 1867, 15 U. S. Stats., p. 513, and agreement with Modocs, made June 23, 1874 (see annual report, 1882, page 271), confirmed by Congress in Indian appropriation act approved March 3, 1875, 18 U. S. Stats., p. 447.

Peoria: 6,851 acres, or 10.75 square miles; established, altered, or changed by treaty of February 23, 1867, 15 U. S. Stats., p. 513; the residue, 43,450 acres, allotted.

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a The statements giving tribes, areas, and laws for agencies are from the Report of the Commissioner of Indian Affairs, 1890, pages 434–445. The population is the result of the census.

Modoc: 4,040 acres, or 6.25 square miles; established, altered, or changed by agreement with Eastern Shawnees made June 23, 1874 (see annual report, 1882, page 271), and confirmed in Indian appropriation act approved March 3, 1875, 18 U. S. Stats., p. 447.

Ottawa (of Blanchards Fork and Roche de Boeuf): 14,860 acres, or 23.25 square miles; established, altered, or changed by treaty of February 23, 1867, 15 U. S. Stats., p. 513.

Quapaw: 56,685 acres, or 88.5 square miles; established, altered, or changed by treaties of May 13, 1833, 7 U. S. Stats., p. 424, and of February 23, 1867, 15 U. S. Stats., p. 513.

Seneca: 51,958 acres, or 81 square miles; established, altered, or changed by treaties of February 28, 1831, 7 U. S. Stats., p. 348; of December 29, 1832, 7 U. S. Stats., p. 411, and February 23, 1867, 15 U. S. Stats., p. 513.

Wyandotte: 21,406 acres, or 33.50 square miles; established, altered, or changed February 23, 1866, 15 U. S, Stats., p. 513.

Reservations all surveyed.

Indian population 1890: Eastern Shawnees, 79; Miamis, 67; Modocs, 84; Ottawas, 137; Peorias, 160; Quapaws, 154; Senecas and Cayugas, 255; Wyandottes, 288; total, 1,224.

INDIAN POPULATION OF QUAPAW AGENCY RESERVATIONS.

AGENCIES AND RESERVATIONS.	Tribe.	Total.	Males.	Females.	Ration Indians.
Quapaw agency		1,224	597	627	8
Eastern Shawnee reservation	Eastern Shawnee	79	33	46	
Modoc reservation	Modoc	84	40	44	8
Ottawa reservation	Ottawa	137	82	55	
Peoria reservation	Peoria	160	78	82	
	Miami	67	30	37	
Quapaw reservation	Quapaw	154	75	79	
Seneca and Cayuga reservation	Seneca and Cayuga	255	130	125	
Wyandotte reservation	Wyandotte	288	129	159	

The only Indian agency with reservations in Indian territory proper is the Quapaw, situated northeast of the Cherokee nation. It contains many fragmentary tribes.

The Quapaw agency, Indian territory, had its inception in a treaty made with the Quapaws of Arkansas, May 13, 1833. Numerous remnants of tribes were in the state of Arkansas or in the territory now the state of Kansas. Many of the tribes were removed from Illinois, Indiana, Ohio, and New York in 1832–1833, and were located on lands west of the western boundary of the states of Missouri and Arkansas, and north of the northern boundary of the present Indian territory and lying in the east and southeast part of the present state of Kansas. (See map of "United States Indian frontier in 1840" for their several locations.) The various small tribes so located have almost all been removed to Indian territory. Some of them are now in Oklahoma; a few, entirely civilized, are residing on their own lands in Kansas, and many are extinct or merged into the tribes with whom they are noted.

Offenses at Quapaw agency, Indian territory, are tried in the United States court in the southern district of Kansas.

This agency is located on the Shawnee reservation, and embraces 160 acres of land located 4 miles west of Seneca, Missouri, and 20 miles south of Baxter Springs, Kansas. The tribes under this agency are the Eastern Shawnee, Miami, Modoc, Ottawa, Peoria, Quapaw, Seneca and Cayuga, and Wyandotte, and some small remants of other tribes.

The improvements consist of agent's, physician's, carpenter's, and blacksmith's residences, a hardware store, carpenter and blacksmith shops combined, jail, commissary building, and agent's and physician's offices combined, all in good repair and worth at least $6,000. There is a barn, with wagon sheds; there is also a farm connected with the agency, with good fences and about 70 acres of land in cultivation, mostly planted in corn. The employés consist of agent, clerk, physician, carpenter, farmer, blacksmith, and interpreter.

MODOC RESERVATION.

The Modoc reservation lies 1.5 miles northeast of the Quapaw agency (it was formerly a part of the Shawnee reservation), and consists of 4,040 acres, about equally divided as to timber and prairie land. The prairie land is fairly good for grass and farming. The timber land is rather poor, but good for grazing purposes; it lies high and is well watered. The lands show some indications of mineral (lead and zinc). There are lead and zinc mines on the north and southeast of this reservation, and at only a short distance.

The Modoc lands were obtained by treaty June 23, 1874, as a permanent home for them, and were held in common until the spring of 1890, when they were allotted. The allotment has increased their energy. They received 48 acres each. This allotment has given them great satisfaction. They now have 540 acres under fence, of which the fencing for 10 acres was built this year. They are slowly increasing in wealth. They seem contented.

Their houses are very poor; many of them have nothing but dirt floors, with walls plastered tight, and with but 1 window and no ventilation. They generally have 1 room and are crowded to many times their capacity in

winter. The tribe numbers 84 in all, 40 males and 44 females. There are 17 children of school age, 11 males and 6 females, who are making rapid progress in reading and writing, and even many of the older ones are learning to read and write English. In 10 years the Modocs have lost 69 by death.

Their horses, mules, cattle, and swine are not numerous; horses, 39; cattle, 66; swine, 128; fowls of all kinds, 470. Their produce, such as corn, potatoes, and other vegetables, can not be estimated. It has been a very dry season and they will not make a full crop.

They are a little darker than the other Indians at this agency. The men are of medium size, stoutly and compactly built, having great powers of endurance, although many of them show signs of consumption, which is attributable to their removal from their native land, California and Oregon, as well as to their mode of living. In complexion the women are much lighter than the men, are of larger and better form, and are very industrious. Both men and women wear citizens' dress entire, and make a creditable appearance. The younger Indians are not as healthy and well formed as the older ones, which shows evidence of physical decay. They learn easily, and some have obtained good educations, still they do not show the deep thought and intelligence of the older generation. These people are decreasing. They dislike very much to mix with the whites or other Indians. Very little crime exists among them. They are inoffensive and law-abiding. They have one large and commodious school building, which is well attended by the children. They have no church, but use the schoolhouse for a place of worship. They have one missionary, who belongs to the Society of Friends, or Quakers, who holds regular worship every other Sunday. They attend meeting quite regularly, and many of the younger Modocs are members of this church. Their occupation is wholly farming, and many of them labor for other people; in fact, they are the most industrious Indians at this agency.

An old mourning custom prevails among a few of the older Modocs. When one of a family dies they dig a trench the size of a grave, cover it with straw and dirt, a small opening being left to admit a person. A fire is then built, stones are heated and placed in the cave, and water is poured on and steam generated. A mourner then enters the trench and remains 2 or 3 hours, or until grief is assuaged. He or she, as the case may be, then comes out and another of the grief-stricken family enters, and so on until all have been relieved. This process is kept up for 5 consecutive days, when their mourning troubles are over.

The Modocs have a tradition that their tribe at one time was one of the most numerous and powerful of any on this continent, a happy and contented people before the advent of the white man; that they believed in God, and that God made this country especially for them, and then created them to occupy it. In their old country there was a sacred mountain which all of them visited once in each year to worship and be cured and relieved of their sins. Their chief, Scar-Faced Charley, famous in the Modoc war in the Lava Beds of California in 1874, is a small Indian of dark complexion, very quick, and as active as a boy of 15 years of age, a very remarkable Indian, now about 60 years of age. Their chief serves during life, and the office is hereditary.

Some still make bows and arrows, but not so much for use as for sale as curiosities to the whites; the women make beadwork and other trinkets of beautiful workmanship, also for sale to the whites. In all business transactions these people are honest, giving and exacting the last farthing; in fact, they are considered the most pleasant people at the agency to do business with. This year 8 of the Modocs (aged people) received help in the way of food from the agent.

SENECA RESERVATION.

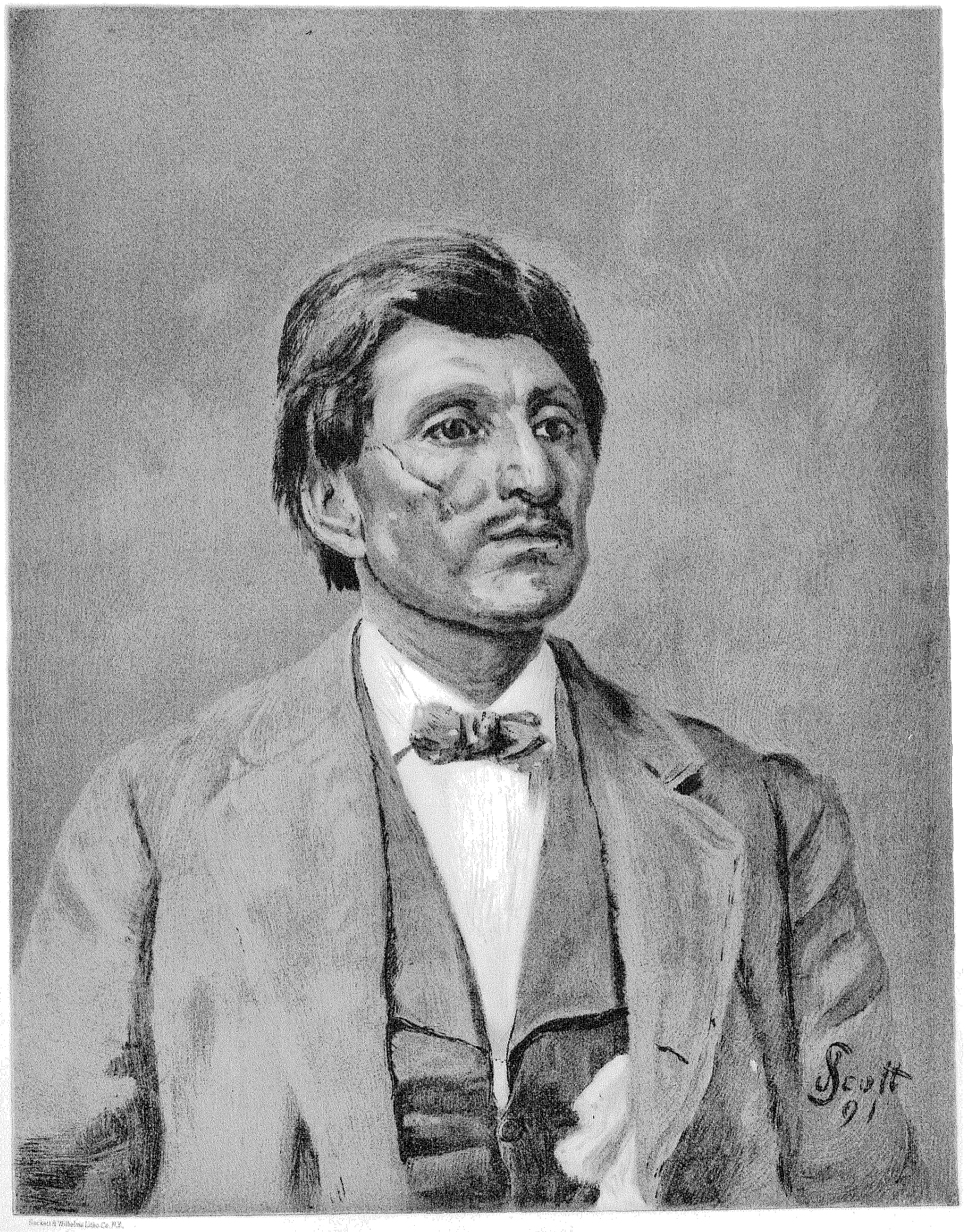
The reservation of the Seneca Indians is located 20 miles south of the Quapaw agency. It contains 51,958 acres. The land is varied, being agricultural, grazing, and timber. Indications of the presence of lead and zinc are shown along the bluffs on Grand river and also on the east line next to Missouri.

The most of the Senecas have farms, some quite large, and under a good state of cultivation, and also have mowers, thrashers, and all necessary farming implements. The report of the Indian office shows them to have:

Acres of land under cultivation	6,000
Acres of land fenced	9,000
Acres of land broken during the year	500
Rods of fence made during the year	14,000
Horses and mules	234
Cattle	375
Swine	728
Fowls of all kinds	2,500

There are 255 Indians in all, 130 males and 125 females; 198 speak and 74 read English.

The old men are still Indians, and many of them claim to be full bloods, yet they have some of the white man's ways. They are stout, healthy, quite active, and all dress in citizens' clothes. The young men are the most intelligent, partaking more of the ways of the white man. They dress well, and many of them have good educations, some few speaking nothing but English. The women are more industrious than the men, are neat housekeepers, dress well, and wear hats and bonnets. A few have musical instruments in their homes, and are good musicians.



SCAR-FACED CHARLEY.

MODOC.—QUAPAW AGENCY, INDIAN TERRITORY, 1891.

These Indians have taken their lands in severalty. Their houses are log and frame, well built, roomy, and quite comfortable, with modern and useful furniture. The men are almost all farmers. Some of the younger ones while at industrial schools have learned trades. They do but little at them after returning home.

They have but 1 church, in which Methodists and Quakers worship alternately, a number of Indians belonging to each denomination. They have no schoolhouse on their reservation, the children attending the Wyandotte boarding school, although some are at the industrial schools at Lawrence (Kansas) and Carlisle (Pennsylvania).

The Senecas are neither on the increase nor decrease. The number of deaths in the last year was 6 and births 7. There is very little crime, and that is confined to minor offenses. They are a peaceable and law-abiding people.

They have 2 missionaries, one a Methodist, the other a Quaker. The older Indians keep alive many traditions.

They also keep up some of their old dances, one of which was on August 15 of this year (1890). They call it the "corn dance". They formed a large circle, in the center of which each placed a portion of the products of the soil or chase. When this was done, the medicine man placed himself near the center, in which a small fire was burning. He then commenced a speech, which lasted an hour, and while speaking kept dropping incense in the fire. After he was through speaking, the old men and women formed a circle around the fire and danced, after which the children born in the last year were brought forward and named by the medicine man, which was also done with a speech. They then danced around the vegetables, meats, and other products in the center, after which 4 men were selected and began to distribute the eatables to the Indians, and the feast began. These dances were not participated in except by the old men and women. The latter were most gaudily dressed.

They speak the Seneca language, and in their councils even will not talk English, but speak through an interpreter. They have abandoned hereditary chiefs and now elect one every year. They have about lost the art of making trinkets, beadwork, bows and arrows, and other Indian curiosities, and have abandoned the Indian mode of burial of the dead. In their cemeteries they have tombstones of quite large dimensions. Polygamy has been entirely abandoned among these people, and the marriage relation is well kept.

The government, under an old treaty, furnishes this tribe with blacksmiths and carpenters, who do all the horseshoeing, wagon work, and the repairing of farm implements. The allotment gave 160 acres to heads of families, 40 acres to children under 21 years, and 80 acres to single men and women. These people are self-sustaining.

QUAPAW RESERVATION.

The Quapaw Indian reservation is situated in the extreme northeast corner of the agency, and is 6.5 miles wide north and south, 14 miles long east and west, and contains 56,685 acres of land. The land is mostly prairie and well watered. Indications of mineral are found on this reservation in almost all the land east of Spring river and along the Missouri state line.

The tribe numbers 154 in all, 75 males and 79 females, of whom 100 speak English and 55 read it.

According to the Commissioner of Indian Affairs, Report 1890, page 468, they have:

Acres of land fenced	12,000
Acres cultivated this year	2,425
Horses and mules	110
Cattle	160
Swine	181

The farms of the Quapaws are small and not well cultivated; the fencing and improvements are mostly done by the whites. A very few of the young men have good farms and are quite industrious, but are retarded by the indolence of the older ones, who teach that none but the white man should work.

The appearance of the Quapaws, especially the older ones, shows fewer indications of civilization than that of other Indians at this agency. While they dress like white men, some still wear paint on their faces and feathers in their hats. The women dress in citizens' clothes, but with very few exceptions wear nothing but handkerchiefs on their heads. They are not very neat or tidy and are not good housekeepers. Many of the older Indians show signs of scrofula, and some are inclined to consumption. The women have a more healthy appearance than the men. During the year there were 5 births and 4 deaths. Their houses are built of logs, are small, poorly ventilated, and badly kept. They have 44 on the reservation, and none of them are overcrowded. There were 8 new houses built this year, the work being mostly done by the young men. Their employment is entirely farming and stock raising. There are no churches on the reservation. The Quapaws are Catholics, and a priest visits them once a month for spiritual instruction, which is mostly given at their residences.

The reservation has a boarding school, situated 12 miles north of the agency. The buildings are 6 in number: 1 is used for schoolroom and dormitory; 1 a carpenter shop and storeroom combined; 1 building is used as dining room, with sleeping room up stairs; 1 building for girls' dormitory and dining room for employés, and 1 for laundry and priests' house. In this school are taught, besides the usual elementary lessons, sewing, cooking, and laundry and house work of all kinds. Boys are taught farming in all its branches. The average attendance during the past year was 39, which is about its full capacity.

The crimes of this tribe are few and mostly minor offenses, which are adjusted by the agent. They have an Indian police, and good order is maintained.

The older Indians still keep up many of the old dances, such as the stomp dance and dog dance. The war dance has been abandoned.

They nearly all speak the Indian language, and many who can speak English will not do so unless to their advantage. In their councils with the whites they all talk through an interpreter, although some of them may be able to speak good English. Their chiefs are hereditary, and the medicine man is still in existence. Polygamy has been entirely abandoned, and the marriage relation is sacredly kept.

WYANDOTTE RESERVATION.

The Wyandotte reservation is on steep land lying north of the Seneca reservation and adjoining it, with Missouri on the east and Grand river on the west. But a very small portion of the land is good for agricultural purposes, as it is hilly and quite rough except along Sycamore and Lost creeks. Along these streams the lands are good for all purposes, and here they have fine farms. The Wyandottes have taken their lands in severalty, but there is so much poor land that now some 25 of them have none. These lands are well watered not only by the streams but by numerous springs. It is really the best watered of any reservation at this agency. There are strong indications of lead and zinc on a great portion of the land, especially in the hills and on the bluffs.

The Wyandottes number 288 in all, 129 males and 159 females; 250 speak English and 157 read it.

These Indians have good farms, which are mostly along the streams. They have some few, however, on the prairie, which are not so large, as they use the prairie land for grass and grazing purposes. Since they have taken their lands in severalty, they have made greater progress than for many years previous, building houses, barns, fences, and all kinds of improvements, and acquiring more stock of all kinds.

The Report of the Commissioner of Indian Affairs, 1890, page 468, shows them to have:

Horses and mules	273
Cattle	1,028
Swine	697
Sheep	138
Fowls of all kinds	2,875

By the allotment the head of a family received 160 acres, single men and women 80 acres, and children 40 acres.

They are typical Indians in appearance, of a quite dark complexion, and while there are but three or four who claim to be full bloods, most of the older ones have full-blood appearance. This is attributed to intermarriage, all the older ones claiming blood relation. The younger generation intermarries with the whites, which gives the children a much whiter appearance. The men are good business men and traders, but are not as industrious as the women, some of whom are good housekeepers, neat and tidy, dress well, and make a respectable appearance. All wear citizens' clothes. They are increasing in number, and seem to be in good health. There are but few very old people among them. Their houses are of both log and frame; some are large and well built, with good outbuildings, barns, and stables for stock. Quite a number of new buildings have been erected within the last year. They are exclusively farmers, and although some are able to assist mechanics in erecting buildings none make it a business. Sheep and stock raising is done on a small scale and is growing.

There is one church on this reservation, which belongs to them. It was built by the Methodist missionaries. Services are held here twice in each month. Their religious belief is about equally divided between the Methodists and the Society of Friends, and both of these denominations have missionaries here, who take great interest in their spiritual welfare.

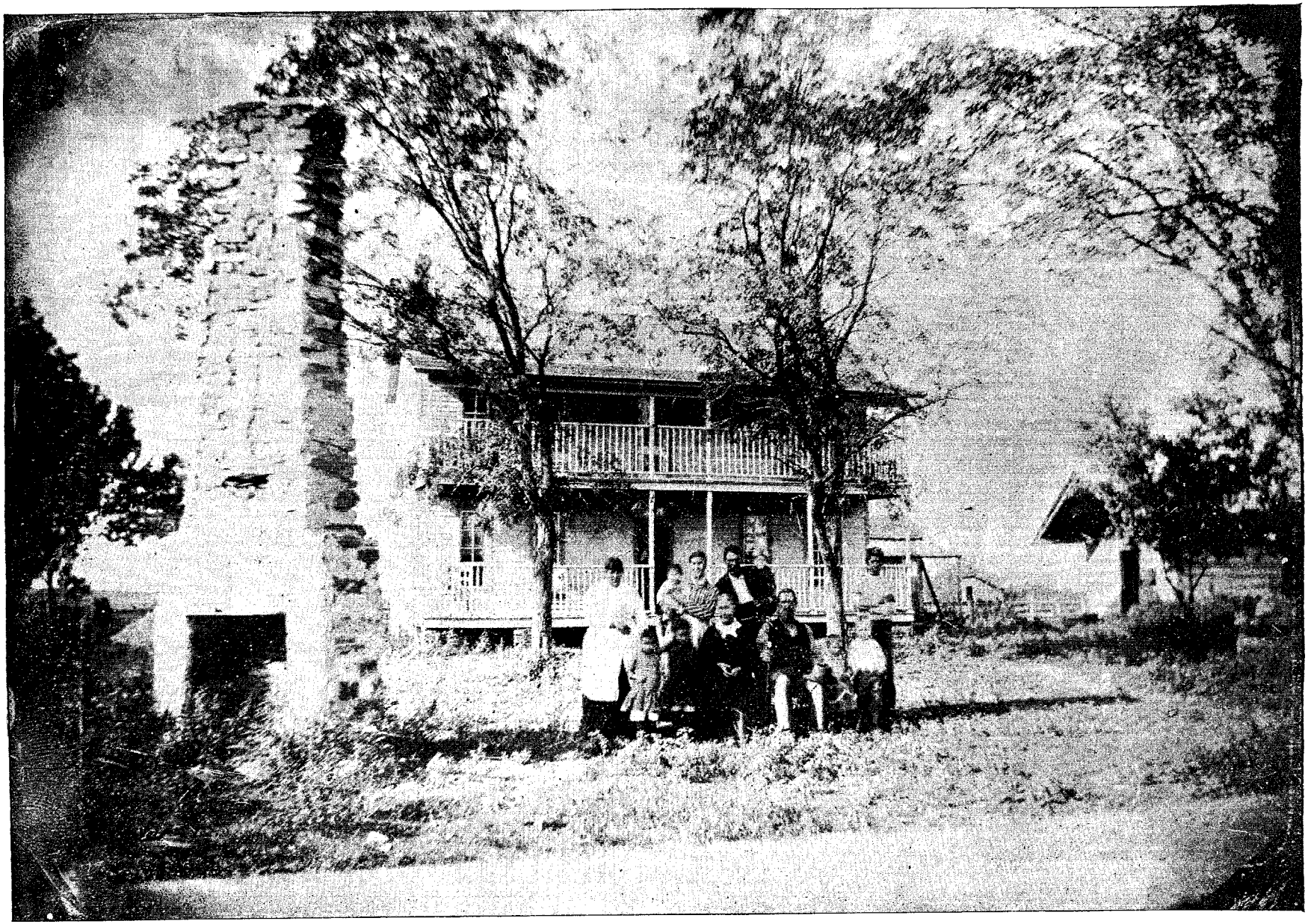
The Wyandottes have entirely lost their old traditions and legends. The last medicine man died about 12 years ago. His record was kept by beads, strung in a peculiar manner, which he alone was able to read. This knowledge he never imparted to any one. Some of these beads are now kept as curiosities.

Many of these Indians use their own language in their families, although nearly all speak English; many, however, will not do so unless to their advantage. In council with the whites they must have an interpreter.

The Seneca boarding school is situated on the Wyandotte reservation. It is attended by children from all the tribes at this agency, and consists of 5 buildings, for schoolrooms, dormitory, dining room, laundry, and carpenter shop, with ample room for employés. All of these buildings are large, well ventilated, healthy, and capable of accommodating 100 children. The common industries are taught, such as housekeeping, sewing, and fancy work to the girls, and all kinds of farm industries to the boys. The school is well conducted.

The Wyandottes are peaceable and law-abiding. Minor offenses are adjusted by the agent. They have an Indian police, and there is little trouble in keeping order. They have entirely abandoned Indian dances. However, some of them will attend the dances of other tribes and take part, more for amusement than to keep up the custom. The making of trinkets, beadwork, and bows and arrows has nearly ceased.

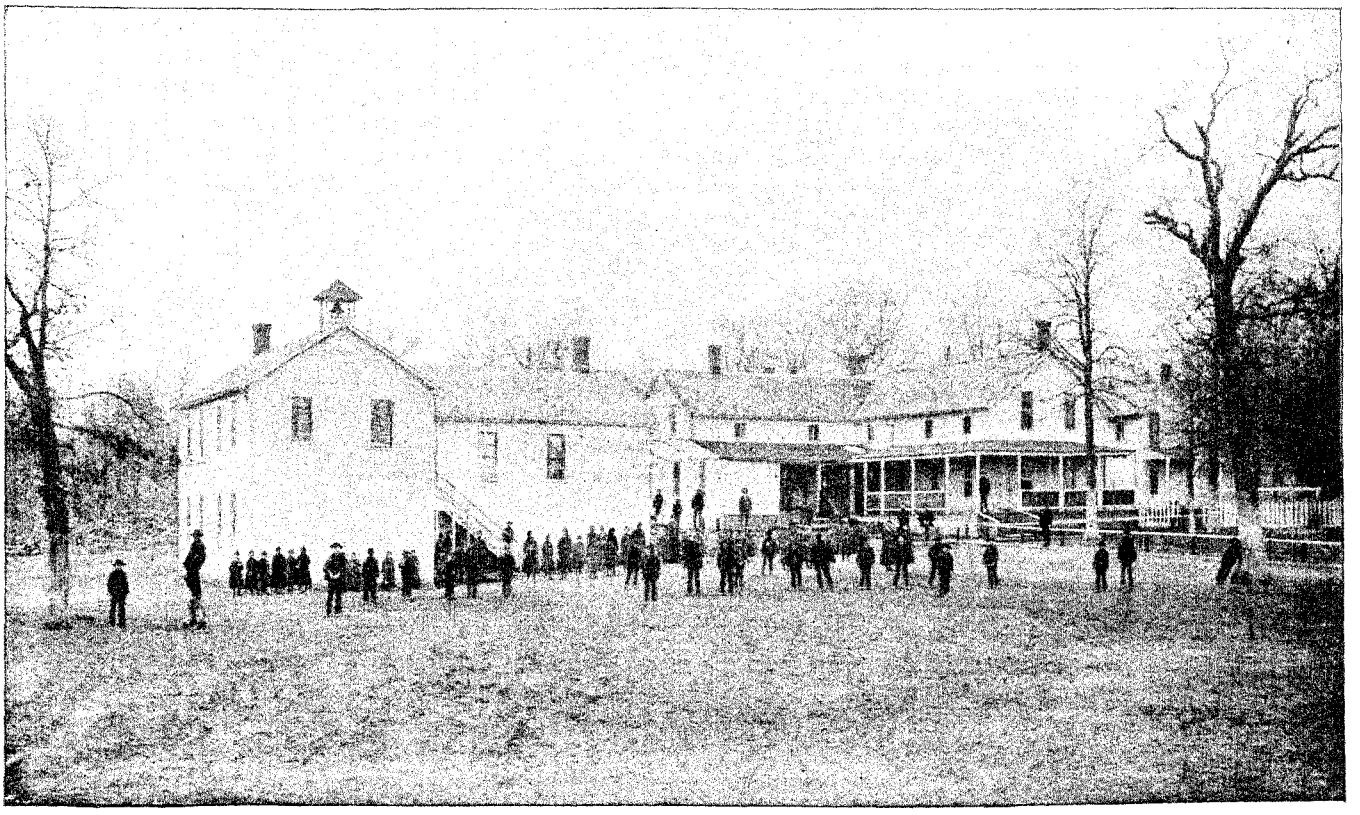
These Indians have a chief, whom they elect every year, but his power is nominal. Polygamy has been abandoned, and the marriage relation is strictly adhered to. Their homes seem pleasant, and they are a contented



1890.

OTTAWA RESERVATION, QUAPAW AGENCY, INDIAN TERRITORY.

RESIDENCE OF MOSES POALER AND FAMILY GROUP OF OTTAWA INDIANS.



(Gifford, photographer, Chetopa, Kans.)

QUAPAW AGENCY, INDIAN TERRITORY.

FRANK BEAVER, CHIEF OF THE PEORIAS.
UNITED STATES INDIAN SCHOOL, WYANDOTTE.

people. They have no annuity fund. Their lands are allotted, heads of families receiving 160 acres, children under 21, 40, and single persons 80 acres each.

LAST OF THE WYANDOTTES IN OHIO.—Margaret Solomon, known as the last of the tribe of Wyandotte Indians in Ohio, died August 18, 1890, at her home, north of the city of Upper Sandusky, Ohio, on the banks of the Indians' beloved Sandusky river. She was a full-blooded Wyandotte, the daughter of John Gray Eyes, a noted chief. She was born in 1816, and when in 1821 Rev. Mr. Finley opened his mission school Margaret Gray Eyes was the first little maiden who was brought to be taught. When the Indians went west to the Indian territory in 1843 she went with them, but some years ago, after her husband, John Solomon, died, she returned and bought a home, where she lived quietly and alone.

OTTAWA RESERVATION.

The Ottawa reservation is situated in the west part of the agency. It is diagonal in shape and contains in all 14,860 acres. The land in this reservation is about one-third timber and two-thirds prairie. The reservation has fine stone for building and other purposes. A quarry has been opened and some beautiful specimens taken out. The stone is almost as white as marble. Tombstones are made of it, which are used on this and other reservations in the vicinity.

The Ottawas number 137 in all, 82 males and 55 females, of whom 130 speak and 46 read English.

Their farms are mostly small, and with a few exceptions are not well cultivated. There are only about 3,000 acres under cultivation and some 6,500 acres fenced, most of which was done by white people, and leased for grazing cattle. Since they have taken their land in allotment they are doing better as farmers. They put under cultivation some 300 additional acres in the last year. The stock of horses, mules, cattle, and swine is small.

The Report of the Commissioner of Indian Affairs, 1890, page 468, shows them to have:

Horses and mules	54
Cattle	150
Swine	279
Fowls	300

Only two or three have the full-blood appearance, or claim to be full bloods, and these are quite old. Many are intelligent and capable. Their indolence is attributed somewhat to intermarrying with worthless whites. They are quite healthy in appearance, and the women seem to retain more of the Indian appearance than the men. All dress in citizens' clothing. The women are the more industrious, but not the most clean and tidy. Some few have made good housekeepers. The children are more intelligent than the older people, and many have a great desire for education. Most of their houses are small, built of logs, and not kept in good repair. Some of the more thrifty ones have frame houses, barns, and comfortable accommodations for stock.

These Indians have no annuity money paid to them. They are strictly farmers, depending on the white man for all mechanical work. They seem to have no desire to learn trades. The younger ones who have learned trades at industrial schools make no use of them after returning to their homes; in fact, they have no opportunity to do so unless they go to the states and live with the whites, which they dislike to do.

They have a written language, and have hymn books, the Testament, and prayer book, with the Indian language on one side and the English on the other. These books are kept only as curiosities, as there is not one of them that can read the Indian side of the book. The teaching of the Indian language has been discouraged by the government officials. While with very few exceptions the English language is spoken before whites, they still talk Indian among themselves.

There being no schoolhouse on the reservation, they send their children to boarding and industrial schools in different parts of the country to which they have access.

The Ottawas have no church at this time, but there is one in course of construction by the Society of Friends. They are about equally divided as to their religious beliefs between the Methodists and Society of Friends. Each of these denominations has had a small tract of land donated for church and school purposes.

These Indians have dropped all traditions and legends. Indian dances have been abandoned.

They have their chief, who is elected by the people each year, and his power is very limited. They have councils, at which the chief presides. These councils are held for the purpose of trying to better their condition.

Polygamy has been abandoned and the marriage relation is kept sacred, the ceremony being performed by the minister of the church of their faith.

Crime is almost unknown on the reservation, except that which is committed by the whites. The Indians are law-abiding, and have an Indian police. The agent settles all their differences, which are not many. They have lost the art of making trinkets, beadwork, and bows and arrows. Their lands have been allotted in the same manner as to the other Quapaw tribes, in 160, 80, and 40 acre tracts.

PEORIA RESERVATION.

The Peoria reservation is situated 4 miles north of the agency. It consists of a strip of land extending from the Missouri state line west to the Neosho river, and is bounded on the north by the Quapaw reservation and on the south by the Shawnee and Ottawa reservations, and contains in all 50,301 acres. Allotments have been made to the Peorias which gave them 200 acres each. The land is prairie, high and rolling, good for agriculture, more especially that part lying west of Spring river, and is well watered. Whites obtained and leased a large tract of land east of Spring river and on the border of the state of Missouri from the Indians and are sinking numerous shafts, some of which are producing lead and zinc in paying quantities. There are some prospect holes called the old Spanish mines, which Indian tradition says were worked more than 150 years ago by the Spaniards.

The Peorias number in all 160, 78 males and 82 females, of whom 140 speak and 85 read English. Most of them speak the Indian language, and always have an interpreter at council with the whites.

The older Peorias have Indian features, with quite dark complexions, and if dressed like the wild Indians would resemble them in appearance. The women make a better appearance, are lighter colored, and more industrious than the men. The children are making rapid progress in education. They are healthy in appearance and increasing in number.

These Indians have good farms, and some are well cultivated. Many have white men for renters or tenants, and some are whites who have married Indian women. They have good improvements and cultivate well. Since they have taken lands by allotment rapid progress has been made. The United States Indian agent reports to the Indian Office that 300 acres additional were broken last year, and 21,000 rods of fence built, most of which was done for fields under pasture for cattle belonging to the whites. This gives them an additional revenue. They are also increasing in the ownership of horses, mules, cattle, and swine. Their houses are good, with few exceptions, and are mostly frame and well built. On the whole, these Indians have the best houses of any belonging to the agency. A number have been built in the last year, with outbuildings. The women are capable housekeepers, industrious, dress well, and are cleanly in appearance.

There is a day school on the reservation, which is quite well attended. A number of the children are sent to the boarding and industrial schools.

This tribe has no church building, the schoolhouse beingused for divine worship. The Society of Friends and the Methodists hold service once each month.

There are but few of the Peorias who are communicants of a church. The members of this tribe are now less inclined to the Christian worship than they were several years ago.

The traditions of the tribe have been lost; still some of the older men hold their Indian councils, to which the younger generation is not admitted. A short time ago they abandoned the hereditary chief and council, and now a chief is elected annually by a vote of the people. They have the best educated Indian in the tribe for chief.

Polygamy has been abandoned, and marriages are performed in accordance with the law and sacredly kept It is said that no member of this tribe has been accused of any crime of importance for many years. They are peaceable and law-abiding, and have abandoned the dances and other outward Indian customs, though some for amusement attend the dances of other tribes and take part. They are farmers and stock raisers.

MIAMI INDIANS.—The Miami reservation lies northwest from the agency, and is embraced within the area of the Peoria reservation. It is mostly prairie, fine agricultural and grass land.

The Miamis have good farms, some quite large. They have their lands by allotment. The report to the Indian Office shows:

Number of acres cultivated during the year	5,000
Number of acres broken during the year	300
Number of rods of fence made during the year	17,854

Some of the fencing was done by the whites for grazing purposes. The number of horses, cattle, swine, and domestic fowls given in the report of the Indian Office (1890) is as follows:

Horses	145
Cattle	2,000
Swine	500
Domestic fowls	1,000

These Indians receive an annuity, which they use for improving their farms and stock; in fact, they are prosperous people, contented and happy.

Some indications of coal are found on the north half of this reservation.

There are but 67 Indians in this tribe; 50 speak good English, and 43 read it. A few speak Indian in their families and seem loath to give up the language of their forefathers. They have a good appearance, light complexion, and show the mixture of the whites to a great extent. There are none but what have white blood in them. Many of the females are quite pretty, dress well, are neat, good housekeepers, and intelligent and industrious. Their houses are all quite good, a few being log; the most of them, however, are frame, and some few have large and elegant frame houses, with the floors carpeted and furniture in keeping. They have a healthy appearance, but

there are few old people among them. It would seem they are now on the increase, as there have been 5 births and 1 death in the last year; but if we take the record for the last 10 years it shows a decrease. They are farmers and stock raisers. A few of the young men have learned trades at the industrial schools, and 3 or 4 work at carpentering and are quite industrious. They built 4 houses last year for their people on the reservation.

The Miamis have a day school on their reservation. The attendance is small, but the school is well conducted. They propose building a larger schoolhouse, which will be more centrally located. Some of their children have been to the different boarding and industrial schools and have fair educations.

There is no church on the reservation. A few belong to the Society of Friends, and hold services in the schoolhouse. The most of them are Catholics, and are visited frequently by a priest, who holds service in their houses.

These Indians have entirely dropped all the traditions of their ancestors; if any of the old ones have retained them they refuse to divulge them to the younger generation or to the whites. They still have chiefs, not hereditary, but elected by the people each year. Polygamy has been abandoned, and all the marriages are performed by the ministers or priests, and strictly kept. Divorces are unknown.

These people are law-abiding, and there are no crimes, except perhaps a few of a minor character, which are quickly settled by the agent, who adjusts all differences among them. They have no dances. The making of trinkets, beadwork, and bows and arrows has been entirely abandoned. With the women needlework of a more useful kind has taken the place of trinket making, while the men take to the plow and reaper, which gives them more wealth in return for their labor. In the allotment of lands to these Indians each received 200 acres.

EASTERN SHAWNEE RESERVATION.

The Indians of this reservation are called Eastern Shawnee to distinguish them from those in the Cherokee Nation. They came here in 1833. The others were settled in the territory of Kansas. Their reservation is close to and around the agency, and is a most desirable tract of land. Some indications of mineral are found on the eastern border.

These Indians number 79 in all, 33 males and 46 females, of whom 50 can read. Few look as though they had white blood in them, the purity of the Indian being very marked. They speak the Indian language, and many who can speak English will not do so if they can help it. They intermarry with other Indians, seldom with the whites. A few are quite refined in their domestic affairs, but as a rule still hang to old customs. Some have good farms, especially along the creek bottoms and on the prairie mesa. Many improvements were made last year. They know now where each tract lies and who owns it, which gives them more energy to work. Their houses are mostly built of logs, and not of the best quality; a few have frame houses, which are quite good; but on the whole the residences are poor.

In figure the men are larger and are more stoutly built than those of any other tribe at this agency. They are healthy in appearance and industrious. The women have the usual squaw appearance, and dress in citizens' clothing, with few exceptions, without hats or bonnets on their heads. The children all show Indian blood. There is only one white man married to an Indian woman. The women are neither neat nor cleanly housekeepers.

There are no schoolhouses on the reservation, and the children are sent to the boarding school at the Seneca (Wyandotte it is sometimes called) reservation. As a rule, but few attend any school, and they are the most backward in education of any children at the agency. They can learn, but their parents do not care whether they do or not. There are no churches, and only a few of the Shawnees attend divine worship. They have no particular religious belief. The Society of Friends and the Methodists have missionaries here.

These Indians, while strictly farmers and stock raisers, are not as industrious as some of the other tribes, but since the allotment of their lands new energy is apparent. They are good traders. The tribe is increasing in number.

The chiefs are hereditary and have more influence and control than those of other tribes at this agency. They have councils that whites are not permitted to attend. They are law-abiding. They still keep up the stomp dance, are more secretive about it than formerly, and have it once each year.

Polygamy in this tribe has been abandoned; but if it were not for the law it would be practiced by some. Crimes committed during the year were confined to minor offenses. Whisky makes them a little quarrelsome, but on the whole they are good people, and are doing quite as well as some of the whites. All speak the Indian language.

THE FIVE CIVILIZED TRIBES OF INDIAN TERRITORY.

[INDIANS NOT TAXED AND NOT UNDER CONTROL OF THE INDIAN OFFICE, BUT CARRIED ON ITS ROLLS.]

The Five Civilized Tribes of Indian Territory are the Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles.

The Five Tribes are entirely self-supporting, living on patented lands, with a large surplus each year from payments by the United States government and the results from an almost primitive system of agriculture. They have large herds of cattle, horses, and some sheep. They have several large towns and villages. No liquor is allowed in the territory or nations. There is a United States court, but its jurisdiction is limited. Capital offenses and felonies committed by others than Indians are tried in the United States district court either at Paris, Texas, or at Fort Smith, Arkansas.

There is an Indian agent at Muscogee in charge of what is known as "Union agency", which comprises The Five Civilized Tribes. His relations to the several tribes are regulated by the different treaties and by orders from the Secretary of the Interior.

The citizens of The Five Tribes are usually well housed in brick, frame, or log houses. Their horses, cattle, sheep, and swine, as well as tools and agricultural implements, are about the same as those of the average white people of Arkansas and Missouri. The land is largely used for grazing, and large hay crops are cut along river and creek bottoms. Enormous areas of the best lands are used by individuals for grazing and other purposes by merely running a plow furrow through or around the tract or using the same. One tract so used contains more than 50,000 acres. The owners of large herds who occupy these lands with their stock are opposed to allotting the lands in severalty.

The number of church communicants in The Five Civilized Tribes is large. They are given in detail on a subsequent page. Baptists, Methodists, and Presbyterians predominate. There are some pagan Indians remaining.

The laws and conditions governing The Five Civilized Tribes are peculiar, and the people are reluctant to furnish information regarding them.

OFFICIAL DIRECTORY OF INDIAN TERRITORY.

Judge United States court, J. W. Shackelford, Muscogee; United States marshal, T. B. Needles, Muscogee; United States district attorney, L. F. Waldron, Muscogee; Leo E. Bennett, United States Indian agent, Union agency, Five Tribes, Muscogee; R. D. Martin, clerk, Muscogee; T. J. Moore, United States Indian agent, Quapaw agency.

CHEROKEE NATION.—Capital, Tahlequah. Joel B. Mayes, principal chief, Tahlequah; Samuel Smith, second chief, Tahlequah; Robert Ross, treasurer, Tahlequah.

CHICKASAW NATION.—Capital, Tishomingo. William M. Guy, principal chief, Mill Creek; Alexander Kennie, treasurer, Mill Creek; J. W. Harris, auditor, Mill Creek.

CHOCTAW NATION.—Capital, Tuskahoma. B. F. Smallwood, chief, Atoka; Allinton Telle, national secretary, Atoka; N. B. Ainsworth, national auditor, McAlester; Wilson Jones, treasurer, Caddo.

CREEK NATION.—Capital, Okmulgee. L. C. Perryman, principal chief, Tulsa; Hotulka Emarthla, second chief, Wetumka; N. B. Moore, treasurer, Muscogee; W. A. Palmer, auditor, Eufaula.

SEMINOLE NATION.—Capital, Wewoka. John F. Brown, principal chief, Sasakwa; Hulputter, second chief, Wewoka; Jackson Brown, treasurer, Wewoka; T. S. McGeisey, superintendent schools, Wewoka.

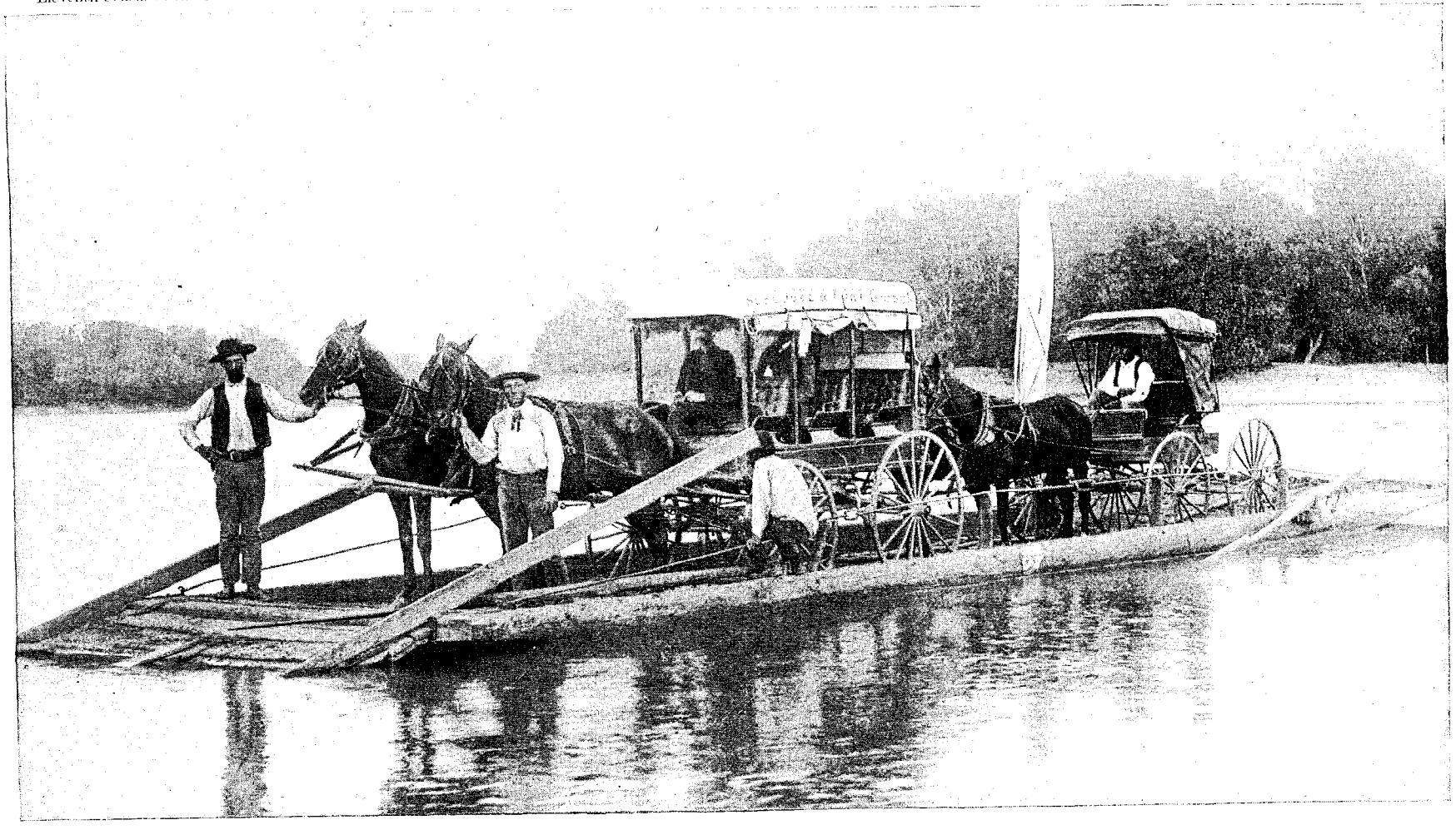
LANDS OF THE FIVE CIVILIZED TRIBES.

The statement below shows the lands belonging to each tribe as given in the Report of the Commissioner of Indian Affairs for 1890:

NAMES OF INDIAN RESERVATIONS, AGENCIES, TRIBES OCCUPYING OR BELONGING TO THE RESERVATION, AREA OF EACH RESERVATION (UNALLOTED) IN ACRES AND SQUARE MILES, AND REFERENCE TO TREATY, LAW, OR OTHER AUTHORITY BY WHICH RESERVATIONS WERE ESTABLISHED.

NAMES OF RESERVATIONS.	Agency.	Name of tribe occupying reservation.	Area in acres.	Square miles. (a)	Date of treaty, law, or other authority establishing reserve.
Total Five Civilized Tribes.			25,694,564	40,147½	
Cherokee	Union	Cherokee	b5,031,351	7,861	Treaties of February 14, 1833, vol. 7, p. 414, of December 29, 1835, vol. 7, p. 478, and of July 19, 1866, vol. 14, p. 799.
Chickasaw	do	Chickasaw	c4,650,935	7,267	Treaty of June 22, 1855, vol. 11, p. 611.
Choctaw	do	Choctaw (Chahta)	b6,688,000	10,450	Treaty of June 22, 1855, vol. 11, p. 611.
Creek	do	Creek	b3,040,495	4,750¾	Treaties of February 14, 1833, vol. 7, p. 417, and of June 14, 1866, vol. 14, p. 785, and deficiency appropriation act of August 5, 1882, vol. 22, p. 265. (See annual report, 1882, p. liv.)
Seminole	do	Seminole	d375,000	586	Treaty of March 21, 1866, vol. 14, p. 755. (See Creek agreement, February 14, 1881, annual report, 1882, p. liv, and deficiency act of August 5, 1882, vol. 22, p. 265.)
			c2,281,893	3,565⅓	Cherokee unoccupied lands between Cimarron river and one hundredth meridian, including Fort Supply military reservation.
			c3,626,890	5,667	Cherokee unoccupied lands embraced within Arapaho and Cheyenne treaty reservation (treaty of October 28, 1867, vol. 15, p. 593), west of Pawnee reservation (including Chilocco school reservation, 8,598.33 acres established by executive order of July 12, 1884).

a Approximate. b Outboundaries surveyed. c Surveyed. d Agency abolished June 30, 1889.



Photograph by J. P. Standiford, Muskogee.

FERRY AT UNION OF GRAND AND ARKANSAS RIVERS, 2 MILES BELOW FORT GIBSON, CHEROKEE NATION

DESCRIPTION AND HISTORY OF THE TERRITORY.

The present Indian territory lies between latitude 33° 35′ and 37° north and longitude 94° 20′ and 98° west. The temperature varies from 12° to 99°. The mean temperature is 58°. Indian territory embraces a region larger than the state of South Carolina. There is a great diversity of soil, but the major portion is an alluvial of great fertility. There are fertile and well-watered rolling prairies, with much timber and numerous rich river bottoms. About all of the best lands in the Indian territory, as created by the act of June 30, 1834, are now in The Five Civilized Tribes and Quapaw agency, as embraced in the area called Indian territory by the Oklahoma act of May 2, 1890. The oak forests, known as the cross timbers, some 30 or more miles in width, run from Texas through Indian territory to Kansas, with magnificent groves of enormous trees. The water supply is unsurpassed. It includes the North and South Canadian, Cimarron, Little Arkansas, Neosho, or Grand, and the Verdigris, tributaries of the Arkansas river in the north and central portions, while the Red river and its tributaries water the southern portions. The Arkansas is navigable in certain stages of water above the junction of the Grand with the Arkansas, while steamboats are in daily use on the Red river along the entire southern boundary. In climate, resources, and possibilities Indian territory is one of the most favored portions of the United States. The climate is similar to that of northern Georgia, and its products are about the same. Extremes of heat and cold are not found. The winters are mild, and in summer, while the days are hot, the nights are cool.

The Indian territory was virtually settled by the Creek Indians first, at Old Agency, in 1827. It was set aside for the use of certain Indians in 1829. Formed from a portion of the territory embraced in the Louisiana purchase of 1803, the area so utilized, now embraced in the Indian territory, the present state of Kansas, and the territory of Oklahoma, was of the public lands which President Thomas Jefferson suggested should be used "to give establishments to the Indians of the eastern side of the Mississippi in exchange for their present country". From 1803 to 1824 there was incessant war or conflict between the Indians of the South Atlantic states and the whites. The vast areas of arable land in that region held by the Indians for centuries teemed with a white population, energetic and progressive, which was constantly forcing the Indians to the wall. In addition many legal questions were arising from this Indian occupancy, the chief of which were between the states and the national government. In 1824 President Monroe made a recommendation to Congress that these tribes should be removed west of the Mississippi. In 1830, under President Jackson, their removal was ordered. Accordingly, in 1832, the Indian territory was selected and set apart for The Five Tribes, now denominated civilized, and, beginning with 1833, the Cherokees, Choctaws, Creeks, and Chickasaws were removed thither, the Seminoles in 1846, and from time to time since remnants and parts of other tribes have been added. Specific areas of land west of the Mississippi were allotted to many tribes. The United States guaranteed these removed tribes to "forever secure to them or their heirs the country so exchanged with them". These new tracts of land were in exchange for lands held by the Indians east of the Mississippi. The nation paid the Indians, in some cases, large sums of money for areas sold and in excess of the western lands, and thus some of the present trust funds of tribes in the Indian territory originated. Most of the Indians removed to Kansas have long since left that state, and they can be found either in the Indian territory or in Oklahoma. The removal of most of these tribes was forced by the demands of immigration. The Cherokee, Chickasaw, Choctaw, and Creek tribes or nations have occupied about the same areas that they now occupy in Indian territory since their first settlement west of the Mississippi. The Seminoles have removed once.

It was contemplated up to 1878 to make the Indian territory the home of all the wild Indians west of the Mississippi river and to the Sierra Nevada or coast range of mountains. Prior to May 2, 1890, it contained 44,154,240 acres, or 68,991 square miles.

In 1878 President R. B. Hayes refused to send any more wild Indians to the Indian territory. He found that the arable lands were in the possession of The Five Tribes, Osages, Sacs, and Foxes, the Pottawatomies, and the few adjacent tribes, and that the remaining great area, on a portion of which the Arapahoes and Cheyennes have recently been allotted, and which the Kiowas, Comanches, Wichitas, and Oklahomas now occupy in part, was virtually a desert and unfit for the support of those whom it was proposed to place there.

Under treaty stipulations made in 1866 a general council of delegates, legally elected from the tribes resident in the Indian territory, was to meet at Okmulgee, Creek Nation, in May of each year. The first session was held in 1869. The council continued its organization for several years, but came to nothing, and is now in disuse. In December, 1870, delegates to one of these councils made a constitution for the Indian territory, which was submitted to the various tribes, but was not adopted. All of this was with a view to the formation of a state government in the Indian territory, and in pursuance of the 12 articles of the treaty of 1866 between the United States and The Five Tribes. Tribal jealousies killed this movement. In addition, the land question of The Five Tribes was different from that of the wild or reservation tribes.